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C. H. VON BOGATZKY

A. J. Bell
Victoria College

THE LIFE

OF

CHARLES HENRY V. BOGATSKY

WRITTEN BY HIMSELF ;

AND

TRANSLATED FROM THE GERMAN BY SAMUEL JACKSON.

Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord."—*Psalm* cvii. 43.

SEELEY, JACKSON, AND HALLIDAY, FLEET STREET ;

AND B. SEELEY, HANOVER STREET

LONDON. MDCCCLVI.



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THE present volume, if not quite unique, is one of a peculiar class. The history of Bogatsky's life resembles Cowper's, indeed, in some main features, but it has one great and important difference. Cowper's religion and his melancholy are borne with, in some degree, by the world at large, in consideration of his genius. His poems and his letters are so attractive by the graces of their style, that even the irreligious and the trifling read them, while they do not conceal their dislike of the author's "Methodism." In the present case, no such compensatory qualities exist. The reader will find in the following narrative, deep personal piety and scriptural views of Divine Truth; but these form nearly the sole recommendation of the story.

Bogatsky, like Cowper, was of a good family, and like Cowper, he passed his life in what are called

“literary pursuits.” He lived, like Cowper, in comparative obscurity, and he died poor. But here the parallel terminates. Cowper had acquired much classical learning; and much of his later life was passed in recalling these pursuits of his early years, and in correspondence on merely literary subjects. Such pursuits are unsatisfying; and the latter days of the English poet were not his happiest or best days. Bogatsky, while destitute of the genius or talent of Cowper, was free also from his mental disorder. No Satanic delusion filled his mind, teaching him that “it was unlawful for him to pray.” Hence, in his case, “the path of the just was as the shining light, which shineth more and more to the perfect day.”

Bogatsky and Cowper were both poor. The poet, however, little fitted to take care of himself, was taken care of by his attached friends. Bogatsky, here too, was happier. He was able to rely, from first to last, on his Heavenly Father’s providential care; and this reliance never once betrayed him into want. It was not romantic. He did not expect “that these stones should be made bread.” Some small patrimonial inheritance remained his, through his whole life; but his

necessities often compelled him to cast himself upon God for help; and his constant experience was, "Your heavenly Father knoweth that ye have need of these things."

His life was one peculiarly *unworldly*. The two grand pursuits of mankind at large, *riches* and *pleasure*, to him had no attractions. Hence, with reference to these ordinary topics of most men's lives, his biography presents a blank. But it is a blank which likens it to the life of the Saviour, and the lives of his first disciples. The pictures presented to us in the Sermon on the Mount, and in the second chapter of the Acts, are in some sort revived in such biographies as those of Bogatsky.

His chief honour has doubtless been, that he was enabled, by the Divine Spirit, to bring forth one of those extensively-useful works by which the Church is built up and strengthened. His *Golden Treasury* has taken its place with Doddridge's *Rise and Progress of Religion*, with Baxter's *Saint's Rest*, and almost with Bunyan's *Pilgrim's Progress*. It has circulated, for more than a century, wherever the German and English languages have been spoken, and it must have re-

freshed and edified hundreds of thousands. The bestower of such a work upon the Church must rank, in the eyes of every discerning man, far above many whose gifts and endowments have been of a more shining kind, and who have occupied, during their little day, a higher place among the lights of the world.

London,

February, 1856.

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INTRODUCTORY PRAYER.

ETERNAL and ever-blessed God, who hast numbered all our days, and recorded them in thy book; from eternity thou hast decided how thou wilt guide and direct us in the best and most blissful manner — how thou wilt introduce us into the fellowship of thy Son—preserve us in it, and cause us daily to make progress in the love and knowledge of thee, until we reach its blissful consummation in heaven. I render thanks unto thee, O my God, now in my old age, that thou hast made known to me in thy word, thy eternal counsel of love, and hast so kindly and wonderfully led and guided me according to it from my youth up, and permitted me

to hope that thou wilt continue thus to lead and guide me, and wilt not cease to do so until thou shalt have faithfully fulfilled everything which thou hast promised ; so that at the end of my days I may be able to say, “ Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation ! ”

At the desire and request of thy children, I have undertaken, with thy assistance, to relate some of the wonderful and blissful methods by which thou hast hitherto guided me ; that I may again call to mind the many benefits thou hast bestowed upon me, by which I may be truly incited to praise thy name, and be strengthened in faith, leaving it to thy good pleasure to bless its perusal to the edification of others. ‘ Graciously assist me in this undertaking, and enable me by thy wisdom to write nothing but that which may serve to promote thy glory and my own and others’ good. Give me especially a single eye and sincerity of heart, that I may by no means have myself in view, or boast of anything as my own, which I have received

from thy pure and unmerited mercy. What belongs to me is only sin, and the defilement of that which thou hast done in and through me; so that at the remembrance of my past life I ought rather to feel ashamed and deeply humbled, cleaving solely to thy grace and mercy in Christ, and beseeching thee not to enter into judgment with me, seeing that I cannot answer for one of a thousand sins. I must therefore entreat thee, with regard to the years that are past, to cast all my sins behind thee, and let them be eternally forgiven, blotted out, and forgotten. Let the recollection of my past life also be abundantly blest to me, that I may be ever more deeply rooted in poverty of spirit, emptied still more of all my own righteousness, merit, and worthiness, and long the more earnestly for thy salvation and mercy in Christ Jesus. Enable me believingly to apprehend and appropriate this, and to wish to know nothing but thy pure grace and mercy as manifested in Christ, who was crucified for me, and is made unto me righteousness, strength, and divine wisdom. Grant this, O gracious Father! and

since my end is approaching, let this work be a preparation for it, so that I may finish my course with a full and lively hope of eternal life. O Lord, hear and graciously answer this my humble supplication, and my soul shall praise thee through endless ages. Amen!

LIFE OF C. H. VON BOGATSKY.

I.

BIRTH AND PARENTAGE.

CHRISTIAN friends, in this and other places, have frequently desired me to write the history of my life, in the belief that it might be beneficial both to myself and others. Hitherto I have been prevented from such an undertaking by the feeling of my deep natural depravity. But having at present nothing of more importance to occupy my time, I have at length resolved to commence the work ; intreating the Lord to strengthen and assist me in it, believing that my faith will be encouraged and my heart incited to thankfulness and praise, when I reflect how graciously the Lord has led me ; how he has inclined his ear unto me ; and has so repeatedly delivered me in times of distress, so that I may reasonably hope he will further hear and deliver, and finally redeem me from every evil, and bring me to his eternal kingdom and glory.

As a help to this salutary recollection of the Divine assistance formerly experienced, a diary will be found useful, in which a record is kept of the various instances of the Lord's kindness in rousing and strengthening us to run the race set before us. For many years I have kept a diary of this kind, and have not only felt edified whilst

writing it, but in after years have derived much encouragement on re-perusing it. That which is unimportant to one may be edifying to another, whilst tracing in it the Divine government and an overruling Providence. In this history of my life, I shall therefore notice many things in which I have been conscious of the good hand of God upon me, or of his minute superintendence over me. The more trivial a thing seems, in which we discern the hand of Divine Providence, the more it is calculated to strengthen our faith. What is more worthless than a hair? and yet our Saviour tells us that "even the very hairs of our head are all numbered." Since that is true which St. Paul says, that "in God we live, and move, and have our being," it follows, that not even the smallest thing respecting us is excluded from his paternal care and solicitude. This truth ought to be held very firmly in the present day, when so many deny the particular providence of God, pretending that it would be too derogatory to the Supreme Being to provide for and watch over every individual, and even to attend to his outward necessities. But I maintain that this fact, instead of being degrading, is, on the contrary, greatly to the honour of God. It is true that an earthly monarch cannot provide for the well-being of each of his subjects, however great, powerful, wise, and good he may be; the ability to do this is a Divine prerogative, and belongs alone to the all-wise, all-powerful, omniscient, and most gracious God. Believers, especially, are entitled to console themselves with this his paternal and minute superintendence and care; and may thus be preserved from much anxiety and unbelief, if that they resign themselves entirely to his guidance and government, and believe that he will care for them, and do all things well.

As regards my birth, parentage, and earliest years, I was born on the 7th of September, in the year 1690, at Jankowe, an estate lying in the lordship of Militsch, and was baptized in a Roman Catholic Church; for at that time there was no Protestant church in that lordship. My

father, John Adam von Bogatsky, attained the rank of Lieutenant-Colonel in the Imperial army ; and my mother's maiden name was Eva Eleanora von Kalkrent. My father entered the army when I was five or six years old, and my mother continued alone upon the estate. My grand-parents on both my father's and mother's side were pious people, and from them I have, doubtless, inherited a blessing.

My mother had been visited by frequent attacks of illness from her childhood, by which she had been preserved from the corruption of the world. She loved the word of God, and Arndt's *True Christianity*. She prayed much, and was ridiculed by the world as a Pietist for reading Professor Franké's works, which I sent her, and for commending them to others. When I was eight years old, I left home for the first time, and was placed with my mother's sister, who had married a Mr. Von Gefron ; and as she kept a tutor in the house, I received instruction with her children. There I had much to suffer, being almost the youngest amongst them ; but this incited me to pray the more frequently. The providence of God watched over me, even at that time, so that I did not sleep with the rest of the children, but in a room at some distance from them, where their aged grandmother slept. She was piously disposed, having passed through many trials during the thirty years' war. Being thus separated from the other children, I could pray without being disturbed, and fervently repeated the prayers in verse which I had learnt at home. But here I began also to pray from my heart and in my own words, although I had never been told to do so by any one ; for old and young repeated only the prayers they had learnt, or read them from a book. Thus the Lord began to draw me to himself, even from my childhood, and to prepare me for his service.

After spending two years in this manner, my mother took me home again, and sent me to a school in Zduni, a neighbouring town on the frontiers of Poland : there I had also to suffer many things, which drove me to prayer. Not long after this my mother took her departure for the place

where my father was quartered in Bohemia, and left me with a Madam von Muschelitz, at another place in Silesia, to receive instruction with her children. Here I had again much to endure, and therefore I besought the Lord to restore me to my mother, which he did ; and thus I learnt from experience that God hears prayer, though it be offered up in much weakness and ignorance. For as often as I called upon God in this manner, he sent help, only that occasionally I had to wait longer than before for his aid. By means of this repeated experience of assistance, the Lord graciously sought to bring me to place a childlike confidence in him, and to encourage me to have recourse to him by prayer in every season of distress.

On my mother's return, the Lord manifested his paternal care for her and her children by enabling her to dispose of the estate on such advantageous terms that all the debts were paid, and a few thousand dollars left over, which sufficed for a scanty maintenance. After the sale of the property, we removed to the town of Zduni, above-mentioned, because there was a Protestant church and school there, the former of which was attended by almost the whole of the noble families of Militsch. Up to this period I had preserved my innocence, and had been kept from yielding to the force of temptation. But I was sent to school in two other places in Silesia, at which, particularly the latter, many of the sons of the nobility and gentry attended, one of whom seduced the innocent to a variety of youthful lusts. But he afterwards received his reward, for he was crippled in a duel, and reduced almost to beggary. Oh, how necessary it is for parents to watch over their children and preserve them from seduction ! They send them to this or that establishment, with the best intentions, in order that they may be well educated, without reflecting how much their souls may be endangered and exposed to a variety of temptations, which, in their ignorance, they do not regard as sinful ! Here, therefore, I find myself compelled to pray, " Lord, remember not the sins of my youth nor my transgressions, but ac-

according to thy mercy remember thou me, for thy goodness' sake !”

After spending some years at the latter place, to which my mother had also removed, news arrived, which was afterwards found to be false, that my father had become a Roman Catholic, and that an officer of his regiment, who had really gone over to Popery, had been sent off to bring me to my father. This intelligence, as may be easily supposed, caused my mother great uneasiness, and she resolved to send me in all haste to Saxony. A gentleman of the name of Von Brandenstein, a Saxon by birth, had married one of my relations, and promised to get me placed as page in the court of Merseburg, near which his estate was situate. Being thus obliged, although so young, to leave my native land, I was under great anxiety regarding my future lot in life. I well knew that happiness and misery are in the Lord's hands, and that if I would live comfortably in the world I must have God for my friend. I therefore resolved to fear God, and not wilfully offend him ; in which I was encouraged by my mother's example, who, as before observed, loved the word of God and prayed diligently, whilst I had latterly much neglected both prayer and reading the Scriptures. On commencing my journey, therefore, I again began to pray more, and to keep myself from sin. My resolutions and prayers did not, indeed, proceed from a pure source, nor from a due care for my soul and its eternal salvation, but only from the desire to live happily in the world. Yet still this was better than losing sight of God entirely, and not seeking my well-being from him alone. And it would be well if the young, who are all wishful to spend their lives happily, firmly believed that even outward prosperity came from God alone, which would lead them to pursue a godly life ; for “ godliness is profitable for all things, having the promise of the life that now is, and of that which is to come.” On the contrary, one who has spent his youth in an ungodly manner, and especially in disobedience to his parents, will assuredly bring nothing but misfortune upon himself. Yet even

misfortune must often conduce to the good of the individual ; for God, who is omniscient, sees that many a prodigal son, when reduced to beggary, will come to himself and be converted. God has promised those that are pious and obedient, that it shall be well with them, seeking by this means to draw them to himself ; whilst he has threatened the disobedient with dreadful punishments, and both will assuredly be fulfilled.

I arrived at Zöschen, the estate of Mr. Von Brandenstein, along with some packages for his lady. The former now sought to place me in the court at Merseburg ; but just at that time King Augustus, who was the guardian of the two Merseburg princes, took them to Dresden and broke up the whole court. On which Mr. Von Brandenstein sent me to one of his relatives, a Mr. Von Hellendorf, who resided at Aulig, near Zeitz, in order that I might proceed to the latter place to see if I could obtain a situation there. The duke, and especially the prince, were very favourable to me ; but a Mr. Von B—— prevented my being engaged, because he wished to place his son at that court, where he had great influence, although he had promised my mother to take care of me, and obtain some situation for me at the court.

In this strange place I was obliged to spend three-quarters of a year unemployed. I had there much to suffer, and was often very unpleasantly situated in consequence of being under the necessity of living so long on the favour of others. I was even on the point of becoming a soldier, being the whole time without intelligence from my mother, and she equally so from me. For as Madam Von H—— inclosed my letters in hers, they fell into the hands of her step-father, who neglected to send them to my mother, which compelled the latter to send two of her friends to him to inquire what was become of me. He answered that he had not concerned himself about me for a time, in order that I might come to a knowledge of myself—just as if he had known how much distress and suffering were requisite for that purpose. When I was in-

formed of it, I thought of the Emperor Julian the Apostate, who said, after depriving many Christians of their property, that in their Bible it was said, "Blessed are ye poor;" he therefore wished to make them thus blessed. This individual at the time made a great sensation in Silesia. He had probably been in some measure awakened by attacks of illness; and those who did not know him, or took only a superficial view of things, regarded him as a man of great integrity and ability. This was the reason, also, that the whole of the Protestant states in Silesia sent him as their legate to Vienna at the time of the convention of Altranstadt. But as there was no real depth of religion in him, and as, at the best, he was deficient in poverty of spirit and true humility of heart, he fell away in Vienna more and more, sought only to acquire a great name and position in the world, and at length even became a convert to Popery. Thus it is with those who, after being awakened by the Lord from their sleep of sin, do not continue faithful to the grace received, nor cultivate real humility, but let themselves be ensnared by the love of worldly dignities. With such, "the last"—as the Scripture says—"is worse than the first."

The trying circumstances through which I passed at the place above-mentioned again drove me to prayer, and it was there that I first composed some short prayers in verse. I intreated the Lord daily on my knees that he would place me at some pious court, where I might not be led astray; and most wondrously did he answer me by so ordering it, that I obtained an appointment at a court which at that time was one of the most irreligious, and yet preserved me there, as will be seen in the sequel. The situation was procured for me by Lieutenant-Colonel Von Barth, a friend of the family with whom I was residing, who succeeded in sending me to Weissenfels. After being appointed, I received an offer from the Prince of Zeitz to accompany him in the capacity of page to Hallé. But it came too late. God had chosen a later period for bringing me to Hallé, when it would be a greater blessing to me;

for being at that time still young, and obliged to associate with the people of the court, I should probably not have received so much benefit. It was therefore ordered that I should first go to Weissenfels, and experience there how wonderfully and graciously the Lord was leading me, having heard my prayer in a different manner to what I had expected. For this very court was the means of preserving me from seduction, as no other would have done, which will be evident to the reader from what follows.

1. At every other court the pages are all lodged in the palace, and sleep in one chamber, which is the source of much evil; whilst at Weissenfels the pages had to procure lodgings for themselves. After my attendance for the day was over, I therefore returned to my apartment, and spent the rest of the time in reading good books.

2. I had not been there more than a few days, when the rest of the pages visited me at my lodgings, sought my friendship, and wished to take me to their places of resort. But having no money, since my mother, from being ignorant where I was, could not send me any, I was obliged to refuse, although otherwise I might have been tempted to accompany them. There were altogether about twenty pages, and all of them lived vicious lives, of which they even boasted. How easily might I have been seduced, if the Lord had not prevented it by this want of money! I was soon after taken suddenly and seriously ill, and was unable to attend at court for a whole quarter of a year. During this illness I read the Bible completely through, by which means I obtained greater knowledge, and firmly resolved to do nothing which I knew to be sinful; in which I persevered after I was in possession of money. This rendered the rest of the pages hostile to me, especially as the whole of the tutors showed me kindness. But all this again incited me to prayer, and served to preserve me from going astray, and by it the foundation was laid for my subsequent thorough conversion. At that time I knew not the depravity of the human heart, and that its entire renewal

was necessary ; for I did not regard the law of God in its spirituality and depth, and in the extent of its demands : thus I continued blind to my own real state ; but in due time the Lord revealed to me my inward depravity. Hence, if men were only faithful to that which they know from the clear letter of Scripture, the Lord would in time bring them to the vital acknowledgment of the truth, and renew them entirely as regards their inward state. I have, therefore, often thought, that if they knew nothing more than the ten commandments, they would be before God without excuse.

3. Another thing that contributed to my preservation was, that during the latter part of the time I lodged with one of the tutors, whose wife feared God, and possessed a number of edifying books. From these I first learnt to regard as sinful many things which had not previously appeared to me to be so. Increasing thus in knowledge, and having at the same time much to suffer from the rest of the pages, I prayed more than before, and wrote out a prayer-book for myself, consisting of prayers both in verse and prose. I was much ridiculed for so doing by the other pages, when they heard of it ; but this only proved salutary to me. When the tutor of the pages saw that I was fond of poetry, he gave me a few lessons in composition ; and from that time, with the increase of my knowledge, the number of my hymns increased.

Lastly, there was one more circumstance which preserved me from being led astray at that frivolous court, which was this :—Just at the time when I was at Weissenfels, the Swedish invasion of Saxony took place ; and the Duke, having raised a regiment in Poland for the King of Saxony, he was afraid lest his Swedish majesty should take it much amiss, and make him sensibly feel his displeasure. He therefore withdrew to Freybourg and Querfurt, where he dismissed all his pages, with the exception of two, whilst the rest were obliged to return to their friends. But as I was a stranger, and had no friends in Saxony, I was again taken into service along with one who was much younger,

and who came from Lusatia. Thus was I delivered from the whole of the dissipated set, and left quite alone.

Whilst following the Duke, a particular providence watched over me. The Swedish army was full ten German miles behind Leipzig, but its skirmishers straggled many miles in advance ; and before I had gone far, a troop of them came up, in full pursuit of a company of Saxon dragoons. They chased them through Weissenfels, and came up with them a little distance from the town, where many of them were slain. Had I left only half an hour later, I should have fallen into the midst of them, and had probably lost my life, for they fired at all who were in uniform.

When the convention of Altranstadt was agreed upon, and peace was restored, the Duke returned to Weissenfels, and I was appointed to wait upon him in person. The Duchess also wished to have me for her page, and thus I enjoyed the favour of both. Everything went well, and I had no longer anything to suffer. But this might have been dangerous to my soul ; I might have been too deeply involved in the things of this world, and have become a mere courtier, and led an animal existence. But God had in view something very different with me : and therefore it happened that my father, who was on his way to Silesia on the business of his regiment, passed through Weissenfels, and inquired into my attainments. Having destined me for the army from my youth up, and seeing that I had not yet learnt to ride, he ordered me to ask for my dismissal and proceed to Breslau.

On coming to Breslau, where my mother at that time resided, and after taking lessons in horsemanship and other things, the Lord again laid me on a sick-bed ; and, during a long illness, brought me to see more clearly how injurious a military life was to the soul, and how great was the sin of duelling, which was of such frequent occurrence in that profession. When my father returned to Breslau on the business of his regiment, which had caused him much trouble, and would have taken me with him, I told him how much I was disinclined to a soldier's life ; and

God so overruled it, that, contrary to my expectation, he was not even displeased, but resigned me to the guidance of Divine Providence, and said that, since I trusted in God, he would assuredly provide for me in another manner.

I visibly saw in this the overruling hand of God, and felt the more confident that the Lord would take care of me, although I saw no prospect open before me, and could not devise any means by which I might make my way in the world. My dear mother, who was well pleased that I was not to be a soldier, was, nevertheless, very anxious respecting my future destiny, and her apprehensions were increased by the representations of her relatives. But I was very confident, and endeavoured as much as I was able to divest my mother of all anxiety on my account, feeling assured that the Lord had something different in view, although I knew not what it was, nor in what manner he would help. This belief was produced in me by the diligent perusal of the Psalms, as well as by a letter of Luther to his friend Melancthon, in which he says, "You torment yourself about the end and result of matters, because you do not understand it. But I tell you that, if you could, I should be sorry to have anything to do with them. God has given it a place, which you will not find either in your rhetoric or philosophy, and that place is Faith, in which all things stand which we neither see nor comprehend. He that seeks to make them visible, obvious, and tangible, as you do, has only grief and lamentation for his pains, as you have against our will. The Lord has said he will make the clouds his habitation, and conceal himself in darkness. Let him that will, have it otherwise. Had Moses wished to understand the end, how the people of Israel were to escape from Pharaoh's host, they might perhaps have remained in Egypt to this day. The Lord increase your faith, and that of all the rest. If you possess it, what harm can the devil and the whole world do you?" I inferred from these words, that when we know not what to do, and see no means by which we can be helped, yet

still we should trust in God,—his hand is assuredly at work, and it is his path and guidance, and he will do all things well, however strange it may appear to us. But when we wish to know the end, or believe we see it, that is not God's way. For he does not let us know his thoughts in the way he takes us. The less, therefore, I could see before me, the bolder I became, and the more certain I was that the Lord was leading me ; consequently that he would do all things well, and assist me by such means or persons as I was unacquainted with, and even could not know. And such proved to be the case at the time I am now describing.

II.

HIS ATTENTION DIRECTED TO THEOLOGICAL STUDIES.

ABOUT the time of which I have been speaking, the late Count Reuss of Cöstritz, Henry XXIV., had arrived in Breslau with his Countess, and had brought with them a lady of the name of Von Geusau. This pious lady had been well acquainted with my mother from her childhood, for the estates of the parents of both lay very near each other. On visiting my mother, the latter expressed her anxiety on my account. The worthy lady then conversed with me, and soon perceived that a work of grace was begun in me, and spoke with Count Reuss respecting me. The latter, who took pleasure in aiding young people and in promoting all that is good, sent for me soon after, and after some conversation proposed that I should devote myself to study, spend a few years in Breslau to prepare myself, and then proceed to the University, towards which he would aid me from his own funds, and induce others to contribute. I stated to him that I was already twenty years old, and had forgotten all the Latin I had learnt. But he encouraged me so much that I at length determined to accept of his offer, in the hope that, as God had hitherto guided me and often assisted me, he would now not fail to help me, and enable me to make such progress in learning as to make me serviceable both to his cause and to my fellow men, for this was my sole intention.

Here was again an instance of unexpected aid ; for I did not previously know either Madam Von Geusau or the Count, nor had ever heard of them before.

Being one evening at supper with the Count, in company with a medical gentleman of Breslau, the Count after supper requested the latter to conclude with prayer. This was the first time of my being aware that pious people prayed together. This seemed strange to me, but made an impression on me, so that I felt increasing confidence in those whom the world ridiculed as Pietists, and bought the Hallé hymn-book, which I diligently read and prayed over.

Some time before I became acquainted with the Count, or had any thought of devoting myself to study, something occurred to me, which gave me a very different idea of true religion from that which I had previously formed, and which evidently delivered me from self-righteousness and a dependence on mere outward acts of worship. Being on a visit to an aunt of mine in the country, I found there Scriver's *Treasury of the Soul*, and read in it his sermon on joy in the Holy Ghost. On a sudden I was filled with such unspeakable happiness, that I immediately fell on my knees and prayed with tears of joy, and paid my vows to the Lord. I felt so happy, that I thought that if I could only often enjoy such felicity, I would live in seclusion all my life, although I was then so young. Light shone into my soul, and I then learnt that true religion is something vital, powerful, and blissful, and very different from that which the world regards it. I learnt to see the difference between a merely moral and virtuous life, and the Holy Spirit's work of grace, or such divine virtues as are wrought in us by the Holy Spirit, and which proceed from faith and joy in the Holy Ghost. Previous to this I had diligently studied the works of Thomasius and other moralists. But the more I strove in my own strength to live as prescribed by these writings, and to lead an outwardly virtuous life, the more I was hindered from attaining to a true and thorough repentance, to the knowledge of my inward depravity, and consequently also to faith and the divine virtues.

With regard to my wish to live entirely secluded, although so young, if I could only often experience the

joy I then felt, I will adduce an instance of something much more incredible and incomprehensible to mere human reason. A certain lady, well known in these parts, lay for some years in great pain; but on one occasion, whilst suffering acutely, she was filled with such unspeakable joy and delight, that, as she told me herself, she was willing to suffer such bodily pain a thousand years, if she could only experience the same delight in her spirit. The great doctrine of reconciliation by Christ was at the same time clearly made manifest to her, respecting which she wrote a letter, which was afterwards published. Hence we may infer the comfort the holy martyrs derived from this doctrine, which enabled them to rejoice even in the midst of their sufferings.

I now experienced godly sorrow on account of my sinfulness, and doubted how it was possible that I could be a child of God whilst still so depraved, and yet find mercy and favour in the sight of God. The words of the Apostle then occurred to me (Phil. iv. 7), "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." This tranquillised me, and infused peace and serenity into my heart. The cross of Christ is the only true source from whence all Christian graces proceed, and we willingly follow in his steps when we have once believingly received him as our offering and sacrifice, and become one spirit with him; so that he dwells in us by faith, and works in us all that is good.

I now began my studies, and that with such ardour, that I brought on an illness which probably laid the foundation for my future debility. However, with the Lord's help, I learned in a short time what was necessary; and when my friends saw this they hoped I might in due time become useful, and were therefore satisfied, and no longer harassed my mother and myself with their doubts and fears. I was even praised and highly commended by them; but this proved injurious to me, and rendered me negligent in watching and praying. Temptations and trials of a peculiar kind then assailed me, and my state be-

came so critical, that body and soul might have perished, had not the Lord kept his hand over me, and preserved me from the imminent danger to which I had exposed myself. During the former part of the time, at the commencement of my studies, when I was surrounded by other young gentlemen, I got into no strife or trouble, but afterwards I was involved in it, although there was scarcely any one there to cause it. I then suffered great anxiety from the danger to which my soul was exposed; and though the world commended me, yet I was ashamed of myself, and accused myself before God, afraid at the same time lest he should suddenly take me away, because I had acted contrary to light and knowledge, and might still be induced to do so. This taught me, however, to know myself more, and to perceive that I was still deficient in a thorough change of heart; that I had still no true faith, and was not a child of God, because I preferred the honour that cometh from man to that which comes from God. (John, v. 44.) I went hither and thither seeking comfort, but found none. I was always told to take care of myself, and I should then avoid all such dangerous affairs. I felt, however, that in the condition in which I then was, I could not be saved. This caused me great distress of soul, and life and death seemed to struggle within me. I wished to be saved, but I could not bear to be ridiculed, nor could I overcome my false notions of honour. I even thought of leaving the country, and choosing a mode of life in which my soul might not be exposed to such temptation and danger. But conscience told me that I ought not to go away, but boldly confess that I belonged to the Lord, and preferred the honour which is of God rather than that which comes from man. But though I acknowledged this as the truth, I had still no power to act in accordance with it, and went at length with a wounded conscience to the University of Jena, having for my fellow-lodger Mr. Von Rediger, afterwards privy-councillor at Weimar, who, whilst in Breslau, had always led a quiet and retired life.

At this period of my history, and in such a dangerous place, it was my earnest desire and prayer that God would grant me a real change of heart, and strengthen me to deny the world and its futile honours, which I had hitherto found impossible ; as well as that he would preserve me from all temptation, which I might be unable to withstand. I was the more afraid, and prayed the more earnestly, because at that time a very lawless state of things existed at Jena, and during the first part of our residence there, first one and then another lost their lives, and quarrelling and fighting were the order of the day, because at that time almost every one belonged to his own country corps, by which fashion even the well-disposed were carried away. The Lord in mercy heard my prayer, and again manifested his paternal care over me in that dangerous place ; so that, notwithstanding my great weakness, I came off without being tempted above measure. To this the following circumstances contributed :—

1. Shortly after my arrival I fell ill, and on going out again looked so pale and wretched that my wild and lawless countrymen thought they could make nothing of me, and therefore left me alone.

2. Two young noblemen were there, who had been to the same school in Silesia with my fellow-lodger, and soon renewed their acquaintance with him, introduced him into frivolous company, and might have also carried me away ; but because they were licentious in a high degree, and the ringleaders in a variety of disturbances, they were rusticated soon after our arrival.

3. There were also two young gentlemen there with whom we had been acquainted in Breslau. One of them was a Mr. Von Sachs, a senator's son, a quiet and diligent young man ; the other, Mr. Von B——, his fellow-lodger, had been involved in many quarrels and suffered severely from them : hence they had both separated from the national corps. These young men entreated us to join them, and refuse to enter the latter ; we accordingly did so, and took our meals together. The rest of our country-

men seeing this, laid the blame upon Von B——, who had dissuaded us from joining them, and left us both alone, so that during the whole of our stay no one did anything to vex or injure us. This I ascribe to the divine faithfulness, which had compassion on my weakness, and watched over me.

The Lord also caused his light increasingly to shine upon me there, and bestowed upon me additional power and strength. To this Dr. Buddæus's sermons contributed, which I diligently attended with much edification. My fellow-lodger and I, with two others who had apartments in the same house, attended also his private lectures on Ethics, which were uncommonly profitable to me, and gave me a deeper insight into divine truth. I remember particularly hearing him, on one occasion, expound the words of Luther in his excellent preface to the Epistle to the Romans, respecting faith, where he says, "Faith is not the mere creature of the brain, which some imagine it to be, who, when they hear the Gospel, form to themselves an idea by their own act, which says, 'I believe,' and this they regard as true faith." At that time I had never read this preface, or even heard of it; hence it made a deep impression upon me, and I thought within myself, "This is just the kind of faith which I have made for myself, and the appropriation of the merits of Christ by my own effort, which I have regarded as faith. My faith is, therefore, not that which is wrought by the Spirit of God; and hence I have not been able to estimate rightly the good opinion of the world." I consequently now began to pray for faith in good earnest; and soon perceived that the Lord heard me, and led me on still further in the path of life. But I had still much anxiety respecting the doctrine taught by the preachers in Hallé; for I had heard from so many of the Silesian clergy that they regarded the so-called Pietists as being in error, and warned the people against their doctrine as if it were a secret poison. The minister I attended in Jena preached on one occasion very severely against them, and stated that these erroneous doctrines were spreading like a

cancer, and misleading both high and low. For at that time there were about a hundred awakened students, who united in signing a petition to the civil authorities requesting that their preacher, the Rev. Mr. Stulte, might not be taken from them. For the court of Eisenach, influenced by its principal chaplain, was much opposed to Dr. Buddæus, and still more to Mr. Stulte. At that time I was not acquainted with these students, having heard much against them and Mr. Stulte. I therefore continued to live quite retired, and though I had some intercourse with a few who were outwardly respectable and diligent, yet I did not make any progress in real religion by their means. I would have given much, and have gone through fire and water, as people say, could I have been thoroughly convinced who was in the right, and who had the truth on their side. What I had at that time read of Professor Franké's writings appeared to me to be truth; and the few with whom I became acquainted in Cöstritz and Jena seemed to have nothing erroneous or improper about them, but were really concerned for the salvation of their souls. I therefore prayed earnestly for a correct insight and conviction respecting this matter; and the Lord again graciously had compassion on my weakness, and set me right in the following manner:—

One Sunday afternoon, being much troubled in mind, I took a walk into the fields, where I occupied myself with prayer and supplication. Having my New Testament in my hand, I opened the book unintentionally, and looking at the place, the first words which caught my eye were those in John, vii. 48, "Have any of the rulers or of the Pharisees believed on him?" I then read the whole connexion, and clearly saw and felt convinced, that even as it was then the case with the Lord Jesus, so it was now with the faithful preachers at Hallé, of whom it was said that only the common people followed them. In this conviction I was the more confirmed when I afterwards went to Hallé myself. It was therefore under many struggles, prayers, and supplications, that I attained to the knowledge of the

truth in this matter; for the Lord well knew what he purposed respecting me, and how he would cause me in due time to bear witness to the truth both by word and writing. Hence it was his will that I should be previously fully convinced of it; and he has gradually so firmly established me in it, that I have continued faithful to it in spite of the allurements of the world, and the enticements to turn aside to the right hand or to the left. I have, therefore, not blindly followed the preachers of Hallé nor joined them in a sectarian spirit, but have seen and experienced the truth of the Saviour's words, John, vii. 17, "If any man will do the will of him that sent me, he shall know of the doctrine whether it be of God." I have been made vitally acquainted with the doctrines taught by Spener and his followers, and have more and more perceived that the Lord has given these his faithful servants a great degree of grace, and through their ministry has begun a new dispensation of grace, since a blessing has by their means been shed upon the whole Church.

About this time Count Reuss desired that I should come to Cöstritz. I therefore went thither, and my sojourn there was much blest to me, because I not only found that noble family, but also some of their attendants, sincere in their profession of religion, as far as I then understood it. The Count took me into his apartment, knelt down with me, and prayed, which the tutor of the younger branches of the family also once did in my presence; but I was too timid to pray before them, for it was the first time that any one had prayed with me alone and on their knees. However, it made an impression on me, and on my return to Jena I prayed the more when I was alone. Whenever I came from a lecture I shut the door behind me, knelt down, and prayed. When my fellow-lodger came and always found the door closed, he at length perceived that I was at prayer, which induced him to follow my example. We did not, however, pray together, but each by himself.

Not long after this, the Count requested me to come to

Hallé the following Whitsuntide, since he would be there with other noble families. I therefore repaired thither, and arrived on the Saturday before the festival, and lodged for the night at an inn. Here I again felt the dread of latent poison and subtle seduction. I therefore knelt down before God in the evening, and early on Whitsunday, earnestly entreating him to preserve me from every error, and that if what I might hear was the truth he would enable me to receive it and not reject it.

I set off early for church, and asked where Professor Franké preached, but scarcely received an answer. I was much astonished at this, as I had expected that all the people were very religious. On passing through one of the gates a very respectable-looking man came towards me from the Orphan House, of whom I inquired where the Professor preached. The worthy man answered me very kindly, and was glad that a young man and a stranger should ask for Professor Franké. He replied that he was just going to his church, and would direct me to a place where I could hear well. This person was the late excellent Mr. Elers, the first inspector of the printing establishment, to whom I afterwards clung as to a father. I then listened with great attention and scrutiny to the sermon, which was afterwards printed. On returning to the inn my luggage was fetched, and I had lodgings assigned me in that part of the Orphan House in which the teachers reside.

The sermons I heard were all blest to me, and proved very edifying. I was however deprived of part of the blessing, in consequence of the fear I had of erroneous doctrines, and the scrutiny to which I submitted them. I dined daily with the nobility and gentry, amongst whom were the Count and Countess of Cöstritz, Count Henckel, General von Hallart, and others. At every meal one or other of the Professors was invited, or else some truly pious preacher. At table, much that was edifying was spoken; and after dinner a hymn was sung, and all knelt down, when a prayer was offered up by one of the ministers.

All this made such a lively and powerful impression upon me that I almost forgot to eat and drink, for I had long sought for such truly religious individuals in Silesia, but had never found them. Here I was fully convinced that it was possible to be a real Christian in every condition of life ; and then I thought, that what was possible to noblemen and military men was also possible, through grace, for me. I therefore firmly resolved to give myself entirely up to the Lord, and to belong to him ; to follow Christ, and not suffer the ridicule of the world to restrain me from doing so. I returned to Jena with this determination, but before I left Hallé I took leave of Professor Franké, assured him of my resolution and of my intention to turn wholly unto God. He presented me with a copy of his sermons on Repentance, knelt down with me and prayed. After prayer, he laid his hand on my head and blessed me. On which it seemed to me as if he had said, "This young man shall not go astray, but shall remain steadfast;" which the Lord has mercifully fulfilled, and preserved me by his grace unto the present day. To him be the praise and the glory for ever. Amen !

Through the kindness of the Lord's servants in Hallé, I now became acquainted with those that were like-minded in Jena ; cultivated their society, and soon perceived an evident change in me for the better. But previously, notwithstanding all my earnestness and diligence, it cost me many a struggle before I was able to renounce everything. But Franké's beautiful tract, *On the Possibility of Conversion*, always restored my fainting spirits. I now sought to become thoroughly converted, and to feel a great degree of godly sorrow for my sins, but from ignorance mixed something of merit with it, although unintentionally, as if I could by my repentance offer some compensation to God. But the Lord led me by a right path in this instance also, by showing me that I ought to resign myself to him, to bestow upon me so much godly sorrow or joy as he knew to be good for me ; and thus my mind was again pacified.

The following Christmas I went again to Hallé, at the

request of Count von Cöstritz, and as I was already convinced of the truth that was there taught, the meetings and sermons I attended were all more edifying to me than at Whitsuntide, when I was there for the first time. There was also again a great assemblage of persons of every rank in life, and I dined again with the nobility and gentry, and was abundantly edified. This was particularly the case at a meeting held by Professor Franké in the dining-room for the whole of the establishment. He spoke so plainly and clearly, and made use of such similies as were taken from the profession of the people, that all of them could easily understand him. All this penetrated me in such a deep and lively manner, that I thought I should be deserving of the severest punishments if I were ever again unfaithful. Since then I have frequently recalled these feelings to mind, and have felt deeply ashamed and humbled. For how often have I since proved unfaithful ! so that I must ascribe my salvation solely to the Divine forbearance. Hence the words of the Apostle (2 Peter, iii. 15), "Account that the long-suffering of our Lord is salvation," were a great comfort to me, and I have often thought and said to others, "I should feel there was much wanting if these words were not in the Bible." With respect to the powerful awakening felt at the meeting above mentioned, I would further observe how necessary it is for a preacher that he should address the lower classes, who always constitute the majority, in plain and simple language, and particularly in similies which strike the senses. For thus our Lord himself acted, and those who follow him in this respect will assuredly edify the people more than those who make use of lofty and refined language, which the simple people do not understand.

After a residence of a fortnight at Hallé I returned to Jena, and the Lord prosecuted his work in me. 'I also made another journey to Cöstritz, and was there strengthened and confirmed in all that is good. A language-master who resided there had a great inclination for those who were termed "Inspired," who at that time caused a great

sensation, and carried away many well-meaning people. This man spoke often to me respecting them, and boasted that they were extremely pious. I thought it was probable they were in error, but because I knew little about them at that time I seldom replied to him, which probably induced the good man to hope that I should also join them. Hence it happened, after he had really gone over to them, that he came to Jena with three others of the sect, who had "called" him in their usual manner. This man sent for me to the inn where he was staying. I was under some apprehensions with respect to him, and therefore took a pious student with me, and there we met the three individuals with him, who had "called" him away from Cöstritz. He now again attempted at great length to induce me to join them. One of the three was just then moved to speak, as they term it. He began to make the usual motions with his head, and to move his lips. I felt afraid and sighed in my heart, for I had heard that people who had witnessed their strange movements and listened to what they had uttered had fallen sick. Professor Franké also, on their coming to Hallé, had faithfully warned the students against going to see and hear them out of curiosity; whilst at the same time he exhorted the thoughtless lower classes not to molest the poor deceived people, for they had been ill-treated by them, and stones thrown at them. By this they were only the more confirmed in their errors, because they believed that they suffered for the truth's sake, and that their cause was good and just. People ought to have compassion on these poor deluded men, and endeavour to restore them in the spirit of meekness and by the word of truth, for they were evidently under the influence of false spirits; even as it is foretold in Scripture, that in the last days such "false prophets shall arise, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." (Matt. xxiv. 24.) I now endeavoured to get clear of the man before the person began to speak, and went away.

The following Easter (1715) I went again to Hallé, to remain there permanently and continue my studies. I had requested permission of my mother to do so, and with the certainty that she would grant it I did not wait for her answer, which I received after my arrival there, and which was according to my wish ; for she was fully satisfied with the change, and wished me every divine blessing during my residence there. This was the first time in my life that everything went as I would have it. For previously God had gone contrary to my will and my wishes on all occasions. But now I had my will, because it was in accordance with God's will that I should go to Hallé, which was the cause of much blessing to myself and many others.

On coming thither, and occupying my apartment, I found on the window an A B C book, which probably belonged to the children in the house. I thought, at the same time, I must now begin to learn my A B C in religion, and lay a better and deeper foundation than before ; and such proved actually to be the case. For the Lord there revealed to me the depth of my natural depravity, so that I regarded myself as the greatest of sinners and every one else as better than myself. And when I saw a very wicked man I had patience with him, and thought that, if he had possessed the knowledge which I had, he would have been a much better man than I. Sin now became extremely sinful, and ever present with me, so that everything I did seemed contaminated with it, even as all that is not wrought by the Spirit of God is sin. I was thus thoroughly emptied of the self-righteousness which had so long adhered to me, and it was then that I really began to hunger and thirst after the righteousness of Christ, imputed to them that believe. I well remember that when this feeling first arose in me, and I had attained to some comfortable insight into the truths of the Gospel, I had still many struggles, so that I was sometimes unable to address God as "Our Father" in the Lord's Prayer. The Lord thus showed me what I was by nature ; for without the grace of God we

are all hypocrites, mockers, and enemies of God. This proves how much we need the atonement which has been made by Christ, and that we must come to the Father only through him. The Lord, however, always comforted me again, so that at length I could regard God as my reconciled Father in Christ, and address him with the confidence of a child. But I was shortly after assailed by the most severe trial I ever experienced during my whole life. About a year before, I had heard of a learned man, called Tobias Pfanner, an Aulic Councillor of Altenburg, who had been sorely tried in his last illness, during which he had uttered hard speeches against God. I did not judge harshly of the worthy man at the time, but wondered much at the words he had uttered, which were such as had never entered my mind, and as I had never before heard or read of. For a whole year I thought no further of the matter ; but once as I was walking in the fields for the purpose of prayer, and feeling happy though deeply humbled in spirit, the speeches of the dying man again occurred to me, just as if a fiery dart had been shot into my spirit, so that God appeared to me as hard, unjust, and dreadful. I felt nothing but repugnance towards God, and as if my heart assented and consented to all these blasphemous thoughts. Satan then endeavoured entirely to destroy my confidence, belief in, and love to God ; make the whole plan of salvation appear suspicious to me, and overthrow the entire foundation of my hopes. This made me feel very wretched, and prevented me from having recourse to prayer. With reference to this state I have often thought, that we ought to be careful in relating our temptations to others. Hence I have never told some of the particulars to any one ; for I thought that others might be assailed with similar blasphemies, because our depraved reason easily lays hold of such thoughts. The more I endeavoured to repel them by mere rational considerations, the deeper I became immersed in them ; but as often as I had recourse to the word of God and prayer, I was comforted and tranquillised. However, I never expected to be delivered from

them except by a happy death, and would willingly have yielded up my life ; so that, if any one had informed me that I should soon die, I should have received the news as the most agreeable intelligence.

During this temptation, I derived much comfort and edification from Dr. Anton's Antithetical Lectures. For since the worthy man always showed that the source of all error lay in every one's heart, and I felt this to be the case, his instructions proved highly beneficial ; which gratified him much when I told him of it. He observed that the theological students attended these lectures because they were connected with their profession, and derived little good from them ; whilst I, who was a law-student, attended them diligently, and found them edifying. Hence he spake very encouragingly to me, and I attended almost all his lectures, as well as those by Breithaupt and Professor Franké. I would gladly have studied divinity, could I have expected to obtain my mother's permission. Finding such a relish for lectures of an edifying nature, I was grieved at seeing many of the divinity students, especially those from Siebenbürgen, omit the best of them ; for the latter had wholly immersed themselves in the study of philosophy, which rendered them very miserable. About this time a student of Siebenbürgen came over from Jena, and expected to derive benefit from the company of his fellow-countrymen who had been a long time in Hallé ; but found them so destitute of piety, and so immersed in their unfruitful speculations, that he was not edified by them in the least. As he lodged in a room adjoining mine, and might have heard me pray, he made my acquaintance, and our intimacy proved a blessing to us. He made such rapid advances in that which is good that I was surprised at it. The Lord hastened in preparing him for another world, for on returning to Siebenbürgen he soon after died of the plague.

After having endured the temptation above mentioned for some time, which was, however, in some measure lightened by reading the Scriptures and prayer, it happened

that a doctor of medicine came to Hallé from Geneva, because he was subject to peculiar temptations, and was anxious to speak with Professor Franké respecting them, since the preachers he attended could not divest him of his scruples. As this worthy man lodged at the Golden Crown, where I dined, he soon became acquainted and intimate with me, and related to me all his scruples and temptations, which were very similar to my own. I told him that I had experienced much the same kind of temptations, and had defended myself against them by the word of God and prayer, from which I had derived much consolation. This comforted him greatly, for whilst enduring trials of this kind we are easily led to think that no one else is similarly tempted. I then conversed further with him, and made use of all the arguments which I myself had found beneficial; from which I felt increasingly relieved, and the Lord also blessed my conversation with him, so that he derived considerable benefit from it. So wonderfully does God order it, that one sufferer is brought into contact with another who is similarly afflicted, and that one should assist the other and comfort him with the consolation wherewith he also is comforted.

I likewise remember that the same individual had scruples respecting the many sects and parties in the religious world, and that Professor Franké had said to him, that he found some traces of the regenerating principle in every sect except the Socinians. This statement has frequently occurred to me, since so many learned men, and even clergymen, display a tendency to Socinianism, or else do not sufficiently testify against it. For whence can a new birth, or real divine virtues, proceed, where the redemption effected by Jesus Christ, as the true God, is not laid at the foundation? This is sufficiently evident from 2 Cor. v. 17, 18, where the apostle says, "If any man be in Christ, he is a new creature," &c.

My state was now very variable, and towards Christmas I felt exceedingly wretched. I endeavoured to prepare myself for the reception of the sacrament, but was even

unable to pray, and wished that there might be some one in the world to pray for me. Whilst I was feeling thus wretched, I received from my sister the painful news that the Lord had taken my mother away by a peaceful death. But, even in this severe visitation, the providence of God was extended to her children. My mother had left home to visit her sick sister in the country, but before the decease of the latter she herself was taken ill and died. The funerals of the nobility are very expensive in Breslau, but we were thus spared the heavy charge ; nor was anything sealed up, which would otherwise have also entailed great expense.

Before I received the letter my distress of soul was very great, so that I felt my mother's decease the less deeply ; but I was much perplexed when my sister wrote to say that I must return to Silesia to arrange our affairs. A multitude of ideas crowded into my mind, and I thought, How shall I be able to transact worldly business, since I feel so wretched even in my own room and amongst pious people, so that I often do not know what to do ? I resolved, however, to partake of the sacrament, in order to obtain strength and prepare myself for the journey. At the same time I prayed fervently that the Lord would remove the multitude of disturbing thoughts that harassed me, in order that I might not be deprived of the blessing attending a worthy reception of the communion. And the Lord speedily heard my prayer, and entirely divested me of them all at once, so that during the entire festival, and for some time after, not one occurred to me, which very much surprised me. From this I clearly saw how God hears and answers our prayers when he sees that it is necessary for us.

I now went to the Rev. Mr. Freylinghausen, at whose church I was a communicant, made him acquainted with my inward state, and the anxiety I felt respecting my journey. He saw that I must necessarily return home, and assured me that the Lord would assist, comfort, and strengthen me ; for I should then see how much God had

already done for me. And so it really fell out. The worthy man was often a source of comfort to me, and I subsequently became conscious that I was then in a saved state, and had obtained mercy, although I did not think so at the time.

After attending the preparatory service, and hearing a sermon from Professor Franké, I received the sacrament, and was much edified. On the second holyday there was a public thanksgiving, and I could heartily join in many of the hymns which were selected for the occasion, from one of which I obtained a clearer view than before of the doctrine of justification by faith without works, and how God can be just and yet the justifier of him that believeth in Jesus. The following day Professor Franké preached an excellent sermon on the nature of faith. I had previously complained to him of my distress of soul, and he seemed to have applied almost the whole of the conclusion of his address to my particular case. He said, "Let thy faith be of such a kind as cleaves to and unites itself with Christ, and in due time thou wilt experience that thou art become one heart and one soul with him, so that his love will flow into thy heart and thine into his, and thus they will mutually flow together." This sermon made a deep impression on me, and was of service to me in the sequel ; for it was just that which others, and especially Pontoppidan says in his *Brilliant Mirror of Faith*—"de fide in Christum et in Christo."

I again partook of the sacrament on New Year's day, to strengthen me the more, and set out on my journey the day after, having first taken leave of all my pious friends and acquaintances. Professor Franké advised me to keep a diary, and note down in it everything of a remarkable kind ; which I then began to do, and have continued it for more than thirty years, until I was hindered by excessive occupation. Whilst writing it I have almost always received benefit, and when reading it a long time after I have been encouraged and strengthened by it ; and I may say, that when I have felt the most unhappy, and when nothing

seemed to be able to cheer me, I have often been refreshed by the perusal of my diary, on seeing how the Lord at different times so powerfully quickened me and delivered me out of my distresses. Hence I have advised others to follow my example, and they have likewise found it useful and beneficial to them, and have continued it until their decease. And when I have had to write the history of such persons, or to give an account of their last hours, the diaries they have kept have been of great use, and proved edifying to many. In the kingdom of God and the divine guidance of souls, important things occur, which are well worthy of being recorded for the benefit of posterity.

On my journey I fell in with frivolous, and in some respects, wicked company, who occasionally made use of bad language. This grieved me much, since it was long since I had heard anything of the kind. I was afraid of becoming partaker of other men's sins, and sighed in my heart to the Lord for grace to speak a word, whereby their vain and sinful conversation might be restrained. And the Lord heard me, so that they listened to what I had to say, and even joined with me in singing hymns. There was one of them, however, who could scarcely open his mouth without cursing and swearing, or taking the Lord's name in vain ; he even boasted of once having had a familiar spirit. But even this man was at length induced, by the kindness I showed him, to be silent.

I arrived in Breslau safe and well, and then spent some days in the country where my mother's death had taken place, and where an uncle, who died soon after, was to be buried. It was a large funeral, at which all our immediate friends and the nobility in the neighbourhood were present. Amongst the number were also three clergymen. Here I had soon an opportunity of bearing witness to the truth in word and deed in the presence of a great number of persons, and of showing to whom I belonged. The three clergymen gave me the first occasion of doing so ; for they spoke at table very unfavourably respecting Hallé, and

particularly of the Orphan House. I was silent for a while, and cried in my heart to the Lord for wisdom to bear witness of the truth, and to reprove these opposing and ignorant men. They did not know me, nor were aware that I belonged to the family, much less that I had been in Hallé, otherwise they would not have spoken so freely. I could not remain silent any longer with a good conscience, but said that I inferred from their conversation that they had never been in Hallé, but had been falsely informed by some ill-disposed persons. But that I had come from Hallé, and could assure them that the case was very different—that I was well acquainted with the Orphan House, and knew the theologians there to be men of integrity. I should, therefore, be committing sin if I did not endeavour to defend them from such-like false accusations. On placing these things before them more at length, and relating how I had found them, and on their ascertaining that I belonged to the bereaved family, the two eldest clergymen altered their tone, and sought to make amends for what they had said ; but the third, who was quite a young man, and had recently come from the University at Wittenberg, and was in deacon's orders, still spoke very boldly and impertinently. I did not talk long with him, but called upon one of the aged ministers to say, whether he, as an old divine, could countenance the language used by the young deacon ; on which the former likewise opposed the young man. Thus the company was divided, but as even the more frivolous part confessed that, though they played and danced, yet they could not say that they did such things to the glory of God, as the young clergyman said might be the case, the adversary was at length silenced. Some years after this he experienced a change of sentiments, so that he even sent his son to the Orphan House established at Glaucha, in Silesia. Such was the case also with the worthy and zealous Dr. Hedinger, and the late Rev. Mr. Schwedler of Niederwiese, on the borders of Silesia, who at first were much opposed to the theologians of Hallé, but afterwards took quite a different view of them,

so that they themselves preached the truths which had before seemed questionable to them, and suffered much in consequence, particularly Mr. Schwedler.*

I must here mention a particular trial, from which the Lord delivered me. I had not been long in Silesia when my father wrote to me to join him in Hungary immediately, for he had procured me a cornetcy, and the colours already bore my name. This caused me great anxiety and apprehension, for I thought I was bound by the fifth commandment to be obedient to my father, and considered that previously, before God had changed my heart and drawn me to himself, I ought not to have become a soldier; but that now, after the Lord had by his grace enabled me to renounce the empty honours of the world, I might probably continue stedfast and save my soul even in that profession. Still I felt afraid, and had not the smallest inclination to it, and therefore wrote to Hallé for advice how to act. I soon received an answer to the effect, that they did not believe that a military life was proper for me, and that as this offer was, probably, only a temptation, the Lord would deliver me from it. And so it happened; for before I received the answer from Hallé, the Lord gave me liberty of conscience on the subject. I wrote a very submissive letter to my father, in which I requested him to let me continue my studies; which so irritated him, that he would have nothing more to do with me, and wrote to me to expect nothing more from him. I was grieved at his displeasure, not on my account, but his own; for I believed the Lord would provide for me, seeing that I could now say with David, "When my father and my mother forsake me, then the Lord will take me up."

* I was well acquainted with that good man. Before the convention of Altranstadt the whole population of the Silesian mountains attended his church, and a great blessing rested on his labours, of which I found proofs long after. He had a peculiar gift in prayer. When any one came to him, though he might not have seen him before, he generally knelt down and prayed with him. And at last he was found dead, kneeling with folded hands by his bedside.

After spending four months in Silesia I travelled about to visit my friends and relatives, and the Lord so ordered it, that I was almost everywhere well received. He had prepared the way by the afflictions which all my friends had at that time to endure. Some had been ill, and were not fully recovered ; others had suffered the loss of parents or children ; and others, again, had been very unfortunate in the management of their property, and were severely pressed by merciless creditors. Hence their minds were prepared for the reception of the truths I brought before them. I told them how they could not be accepted in the sight of God from having lived a mere outwardly decent life, but must first be born again, and obtain a new heart. They had all known me previously, and were aware that I had externally led a pious and virtuous life, and diligently attended divine service, so that I had been held up as an example to other young people ; and yet I required to become quite another man and obtain a new heart. It was necessary that I should first truly know and feel the wickedness of my own heart and my inward depravity ; and it was after experiencing this that I became possessed of true faith.

This statement made such an impression upon many of them, that they also became truly converted, and remained stedfast even unto the end. My late sister was the first of these, and then the two Misses Chanette, of whose last hours I published an account. On visiting these two sisters in Breslau on one occasion, I met there a Mademoiselle Von Stadelmann, who was anxious to speak with me, having previously known me. This person was very animated in everything she undertook, and also in her profession of religion, and attendance on divine service. She disputed with all the clergymen she met with, laid a variety of questions before them, and if they could not reply to them in the manner she desired, she was only the more strengthened in the good opinion of her religiousness and her own righteousness. She now asked me a variety of questions, which, after listening to, I was silent for a

time. At length I told her that all these questions were entirely useless, and it would have availed her nothing had I answered the whole of them according to her wishes: but if she asked "What must I do to be saved?" that was a different question—a weighty and necessary one, and one which I would willingly answer: That, with all her questions and disputings, and her zeal for religion and attendance on public worship, she would not be able to pass through the strait gate, nor stand the test before the bar of God: That, like Nicodemus, she must first be born again. Thus, in a few words, I stated what was necessary for salvation. By a variety of sufferings, through which she also had passed, the Lord had prepared her to receive the word, which she speedily did. As she was very eager and energetic in everything, she apprehended the little I said to her with such warmth, that she began to weep aloud, and could not utter a word. She was also thoroughly converted, and exemplified much earnestness; and having much to suffer in consequence of her poverty, the Lord made use of it to preserve her in the right path.

But whilst there were many who received the truth, there were, on the contrary, many ignorant people, who accused me of a variety of errors, and thought that I wished to be justified by my works like the Pharisees, because I would no longer practise their reprehensible doings, nor the things in which they saw no harm. And yet I regarded myself as unrighteous and ungodly; and at that time there was no passage in the Bible more consolatory than this: "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted to him for righteousness." (Rom. iv. 4, 5.)

I once conversed with a certain lady who thought that what I said savoured of pharisaism, although she herself was very self-righteous; I therefore gave her Franké's sermon *On the Distinction between true and false Righteousness*, and requested her to read it with seriousness and

prayer. On again visiting her a few days after, she apologised for having called me a Pharisee, and said that she had clearly seen from the sermon that it was she who was the Pharisee. Her knowledge soon increased, and she now read the word of God very diligently. For a few years she went on well ; but some time before her death she became entangled with her family and friends in the vanities of the world. On her death-bed her distress of soul was great, and she refused to be comforted, because she had sinned against light and knowledge, and had even led others astray, or had not sufficiently resisted temptation, since she possessed more knowledge than the rest. At length, after a long and severe conflict, the passage of which I reminded her, " If we judge ourselves, we shall not be judged," gave her some comfort, so that I believe she died in peace. O what injury is caused by backsliding, and what distress of soul must such a one at length experience ! How necessary is it, therefore, to watch and pray ! Lord, help me to endure to the end !

Being on a visit to a friend in the country, a clergyman made an attack upon me, and sought in a very insidious manner to mislead me. He was well known to all our friends, much liked by them, and we had all received benefit from his ministry, for we had previously regarded him as the most pious man in all Silesia. There was also much that was good in him ; he preached in an edifying manner, and often wept whilst delivering his discourses. He was at the same time very kind and charitable, and corresponded with the Rev. Mr. Freylinghausen ; of which, however, he kept us in ignorance, either from supposed prudential motives or the fear of man. But he fell away by degrees, and had many disputes and law-suits with the popish Abbess of Trebnitz, where he was preacher, who did not rest until she procured his removal. I had written to him from Jena after his dismissal, and expressed my surprise that he had not made us acquainted with the excellent works of the divines of Hallé, which he himself had read and approved of. I asked him whether this had pro-

ceeded from the dread of the cross and the fear of man, and if, notwithstanding, he had not been even removed from his office ? He replied, that he thought much good was done in Hallé ; that he had corresponded with the Rev. Mr. Freylinghausen, and occasionally consulted him, but he now perceived that in many things they erred and went too far ; and endeavoured to convince me, by my own words, that I likewise carried things to extremes, and that he therefore wished, from kindness to me, to warn me against it. He mentioned all this in such a serious manner, that I should have felt greatly perplexed and distressed if the Lord had not previously aided me in so many conflicts, and made me sure of the justice of my cause. I therefore told him that I had not acted blindly, nor had soon let myself be persuaded, but that it had cost me many a hard struggle and much prayer before I was convinced of the truth of the doctrines that were preached at Hallé ; and, generally speaking, my standing in religion was the result of many conflicts, prayers, and supplications, before I could assure myself of being accepted in the sight of God. I related some particulars of my guidance to him, and how much had occurred before I was thus firmly established in the grace of God. I advised him, therefore, to examine himself, and ascertain whether he had passed through similar struggles and conflicts. I said, that I knew in whom I believed, and what the Lord had done for me, and that nothing he could say would turn me aside. On hearing this he began to alter his tone, and praised the preachers at Hallé and their writings, especially Freylinghausen's beautiful little book, as he called it, *The Introduction to the Sufferings of Christ*.

Thus the Lord helped me to overcome this specious temptation, which so much encouraged me, that I never failed to testify to the truth I had once embraced ; on which many who heard me said, that I spoke so much like a preacher that I ought to become one. But I regarded this as an impossibility, and that I was too unworthy of such a vocation. It is true that when I com-

menced studying at Breslau I thought I would devote myself to the study of divinity ; but Count Reuss objected to it, saying, that though there were here and there many sincere and pious preachers, yet there were very few thoroughly religious lawyers and politicians ; and that the latter would often accomplish more with persons of rank than a preacher could do. I was therefore willing, in the sequel, to study the law, expecting to obtain some civil appointment, in which I might still endeavour to promote the spread of the Lord's kingdom. Accordingly, I devoted myself to the study of the law during two years I spent at Jena, and one at Hallé ; but as I had so many trials, during the latter period especially, I was unable to pay the necessary attention, and my thoughts were often elsewhere, instead of being fixed on the subject in hand. But whenever I attended a lecture on divinity I felt my trials alleviated, and found food for my soul. Hence I thought the divinity teachers must be happy in having so much to do with spiritual and divine things.

It being now necessary that I should return from Silesia, I was often much distressed whilst reflecting upon my position ; and when I lifted up my heart to God in prayer, the idea occasionally presented itself to me that I ought to study divinity : but this I repelled, thinking it impossible, and that I was too unworthy. Some weeks after Easter I took my departure ; but as I was again reflecting upon the way in which I was being led, and felt anxious as to the result, I received a very powerful and pervading impression that I must study divinity. It was just as if a voice had spoken from heaven to my heart, although I neither heard nor saw anything, and had never wished for any such extraordinary communications. I continued to feel the powerful impression for some time, and felt at the same time so happy, that even my travelling companions could not avoid noticing it. I then became very silent, and sought for some place where I might earnestly and fervently intreat the Lord to preserve me from all temptation ; that, if what I was experiencing in my heart was a

voice from him, I would gladly follow his gracious intimation ; but if it was only a deception of nature, or even a temptation of Satan, I besought him not to let me fall into it, or undertake anything which was not entirely in accordance with his will.

The more I prayed and reflected on the subject, the more I felt assured that the impression I had received was correct. But in order to be still more certain of it, and not to undertake anything merely from my own impulse, I resolved, on reaching Hallé, to write to my sister and my other pious relatives for their advice, and especially on consulting Dr. Anton, Professor Franké, the Rev. Mr. Freylinghausen, and Mr. Elers, and do nothing without their advice ; because, in consequence of my timidity and variety of temptations, I was anxious to be fully satisfied, and to do nothing hastily, lest I should afterwards repent of it when I might be placed in difficulties from taking such a step.

On arriving in Leipzig, I found there Count Reuss, who lived at Hallé, and his worthy attendant, Mr. Vogel. On relating to the Count what had befallen me, he raised some objections at first ; but on stating the subject to him more fully, he was well satisfied, and wished me every blessing. Mr. Vogel was equally pleased, and endeavoured to confirm me in my resolution. I wrote from Leipzig to my friends in Breslau, and on first mentioning it to Mr. Freylinghausen at Hallé, he was somewhat opposed to it, from prudential motives ; but on relating to him all the circumstances, he was also well satisfied, and even rejoiced at the resolution I had taken. This was also the case with Professor Franké, with whom I had frequently conversed on the state of my soul, and who said that it would be wrong to endeavour to dissuade me from my purpose. Dr. Anton and Mr. Elers were of the same sentiments with Professor Franké, and I soon received the answer I wished for from Breslau. All my friends who were pious, expressed themselves well satisfied with my intended change.

There was now no further opposition than what I might expect from the world and worldly-minded friends ; but as I was aware that this would only proceed from carnal-mindedness, which ought not to have weight with the conscience, I soon overcame it. My father, as before stated, refused to have anything more to do with me ; I had, therefore, no need to ask his consent : but the idea occurred to me, " What would my mother have said, had she been still alive ? " I then remembered that I had already received her permission ; for on writing to the clergyman mentioned above, that I had attended one of Dr. Buddæus's theological lectures, he mentioned it to my mother, and wrote to me that she would be well satisfied if I were to study divinity. This surprised me at the time, for I had no such intention, although, with others, I attended Dr. Buddæus's lectures on moral divinity. I had entirely forgotten this letter, so that I had not thought of it for a whole year ; but on looking it out, and finding that the change I intended was with my mother's full consent, it made a deep impression on me, since I saw from it how the Lord, who knew my timidity and fear, so faithfully aided me in a variety of ways, and made me so certain as to deprive me of all doubt respecting his Divine will and guidance, so that I should never have occasion to repent of my decision. It was, indeed, quite necessary that I should be certain as to the step I was about to take, because I was afterwards surrounded by many difficulties, and even fell ill ; in consequence of which I might easily have repented of the choice I had made, had I not been previously so fully convinced that it was the Divine will. Oh, how gracious is the Lord towards his poor creatures, especially when we feel ourselves weak, timid, and fearful ! And how truly I can perceive from all that I have hitherto stated, as well as from what follows, the Lord's minute superintendence over me ! To deny this Divine providence and special oversight, would be to deprive us of a great consolation. Those who do so, overturn every ground of comfort, and must necessarily live in great fancied

security, whilst believing that God cares not for them, nor troubles himself about them. Whilst, on the contrary, the belief in God's providential care and guidance not only comforts us powerfully in a variety of trials, but preserves us from all false security, and causes us to walk continually in holy fear, as in the presence of the omniscient God.

III.

STUDIES AT HALLÉ—AND REMOVES TO BRESLAU.

I now began my theological studies at Hallé, with prayer and supplication, and the Lord gave to all of them his blessing and success. I found in every lecture food and nourishment for my soul. When I returned from one lecture, I knelt down and prayed, and thus prepared myself for the following. Thus every day, whether Sunday or week-day, was a source of happiness and blessedness to me, for the precious Gospel and the important doctrine of justification were more and more clearly unfolded to me. Having previously sought in the Bible only that which had reference to duty and morality, I now found Christ and his precious Gospel everywhere, and felt that a single gracious look changed and melted my heart more than all the threatenings of the law and all the moral precepts had been able to do. Almost the whole Bible appeared to me, as a person once observed, as if written with the blood of Christ. Some of the students formed with me a Bible class, which proved a blessing to us all. After the meeting we joined in prayer, and besought the Lord to grant us those blessings of which we had been hearing. The more I continued in the doctrines of the Gospel and its promises, and pleaded them before God, whilst regarding myself as a poor, miserable, and even the greatest of sinners, but as justified in Christ, and desirous of being found alone in him and his righteousness, the more peace and fervour I enjoyed in prayer. But if I deviated only a little from this element of grace and from the Gospel, I immediately

felt the bad effects of it. Hence I saw how needful it is to keep a constant watch over ourselves, and continue steadfast in the truth of the Gospel. For it is easy soon to deviate from it, and to come again under the law; while our only happiness is to be truly poor in spirit, thoroughly emptied of all our own righteousness, and found in Christ, in his righteousness, and in his vicarious death and atonement! May the Lord help us all to attain to this! We have as yet only apprehended and understood a little of it; for the outward knowledge of it is not sufficient.

The passages and promises of the glorious Gospel thus becoming ever more lively and consolatory to me, I afterwards arranged them in a little volume, known as *The Golden Treasury*, with the view to my own edification and that of others. This little work is the first I wrote whilst I was at the University. Its commencement was very insignificant; but in later editions it has been much enlarged and improved, and the Lord has prospered it beyond all my expectation, so that the twenty-fifth edition has already appeared, and it has also been translated into many foreign languages.* I will here observe only, that I soon perceived the most visible traces of the co-operating influence of the Holy Spirit with this little book, and that the work of the Lord must necessarily pass through many difficulties, so that it may often seem as if all were in vain, and as if our labour were lost. Generally speaking, the beginning of every good work and purpose is small, and it seems to us as if there was scarcely a drop of Divine favour with it; but it soon extends itself further, and becomes at length, as the Lord Jesus says, "a well of water, springing up unto everlasting life."

When, in the year 1717, the whole Protestant Church celebrated the jubilee of the Reformation, it was also kept in Hallé with much solemnity, and proved very edifying.

* In the year 1796 the work had already reached the thirty-fourth edition, and a copy in the possession of the translator, printed in 1801, states it to be the thirty-seventh edition.

We were all much cheered and revived by it ; and, as Myconius says of the times of Luther, that they were real bridegroom-days, so I might say the same of that period in general, which was to me the most blissful and blessed in my whole life. At this jubilee festival I remember in particular an expression in one of Breithaupt's sermons. He observed that we students were the first that would enter upon the new age ; we ought, therefore, to prepare ourselves in such a manner as to become as good salt in our walk and conversation, bring a blessing upon the next generation, and so prepare the way for our posterity, that they may make use of our labours with profit and advantage. These words made a deep impression upon me ; and hence I retained them, and often thought of them, and entreated the Lord that he would thus prepare me to be useful in my day and generation, and that my labours might be blessed to them who should come after me. And the Lord has graciously heard my desire and prayer, and has condescended, in his unmerited mercy, to enable me to bear many a written testimony to Divine truth, which he has blessed to the spiritual benefit of others. We now certainly live in very different times, and another race has everywhere risen up, which prefers a speculative to an experimental and practical divinity, and hence disregards and even ridicules the religious works which appear, whose object is to edify. But a time will come, when these writings will be again sought for ; whilst those which are now so highly esteemed will be like the chaff which the wind carries away.

In that year, however, a great tumult was raised in Hallé, which lasted above a week. The soldiers had taken away a candidate for the ministry, who had a title to office. On this the students assembled—divided themselves, as at Jena, into national troops,—chose leaders, and bound themselves firmly together. Every national troop had its own ribbon and order, and feasted every day according to rotation, with the sound of trumpets and kettle-drums, and then paraded the streets with this music and

burning torches, calling out, like true children of darkness, "Put out your lights!" and breaking the windows wherever they saw a light. They also threw notices into the houses where well-conducted students lodged, calling upon them in a threatening manner to join their national troop. On that account, several of the students left Hallé for a time. But I remained, although the senior of the Silesian students was a gentleman with whom I had previously been acquainted; for at that time he seemed to possess some knowledge and the fear of God, which, however, was rather superficial. I trusted in the Lord, and believed that he would preserve me from any evil. And so it happened; for no one did me any harm, or even supposed I would take their part; for they were well aware I would not suit them nor join with them. It was, however, grievous to see so many of the divinity students carried away by the fear of man, and attending theological lectures with their ribbons and orders. The professors were much perplexed as to what steps ought to be taken, especially as Professor Franké happened at that time to be absent on a journey into the interior. Dr. Anton, indeed, preached a very impressive sermon, but with great caution, lest he should still more excite the riotous students. But meanwhile, the court was informed of their proceedings, and a very severe royal rescript was soon received, ordering the national troops to be immediately disbanded, and their orders to be laid aside; and if those who were natives of Prussia, who composed the majority, did not immediately obey the mandate, they were declared incapable of filling any civil or ecclesiastical office during their lifetime. The disturbance was thus quelled all at once.

What an advantage it is, however, when pious rulers and magistrates keep a watchful eye, not only over cities and villages, but also over the schools both for high and low, so as to prevent a spirit of insubordination from springing up, which might otherwise produce an evil influence throughout the country.

Amongst the individuals who proved a blessing to me

in Hallé, was a Miss F——, an aged experienced person, who had endured many trials, whom I regarded as a mother, and who prayed fervently for me. She was the daughter of a pious Hungarian exile, whose father had been long dead. Of this lady I believe it may be said that the Lord, by means of the sufferings through which she had passed, had preserved the grace bestowed on her in regeneration, according to what Spenser writes, when he says, "The world is now so corrupt, that in order to preserve any one in his first love he must needs pass through many trials, and thus be kept from the seductions of the world." In her younger years she was once so much the subject of temptation and distress of soul, that she left her home in order to throw herself into the river Saale. But whilst on the road thither she heard a voice, like that of her sister who lived in Dessau, calling her by name. Being much attached to her sister, a feeling of pleasure came over her at the idea of seeing her; she therefore turned about, but heard and saw nothing more, and then perceived that the Lord by this means had preserved her from death. God's special superintendence over his children may hence be clearly seen, and that in extraordinary temptations he often sends extraordinary aid. However, we must not judge or condemn all those who deprive themselves of life by one and the same rule. For the pain and distress of soul is with many so great that they lose their senses, and then it is no wonder that such sad instances occur. Several years ago a certain professor of divinity deprived himself of life in a violent and long-continued disease of the spleen. On opening the body, the physicians declared that they were not surprised at the good man's having destroyed himself; they only wondered that he had not done it sooner. On one occasion the tempter had sought to induce Miss F., as he had done many, to forsake her father and betake herself to Schwarzenau,* by suggesting to her the words, "He that loveth

* The rendezvous of all kinds of wild sectarians.

father or mother more than me is not worthy of me." But a person, in whom she and others placed confidence, told her she ought to stay where she was and wait upon her sick father, which would be much better than forsaking everything and going hither or thither.

In the following year (1718) I observed that I was becoming weaker, and that my head was suffering. For, being in my twenty-sixth year when I began to study divinity, and having still Greek and Hebrew to learn, the close application which was necessary began to affect me not a little, especially since I did not take as much rest as my weak frame required. I thought it sinful, and made it a matter of conscience, when I slept longer than others, although, as I afterwards perceived, the weakness I had always felt demanded more repose. And I should have continued this abridgment of the time of rest if I had not at length very sensibly felt, that by acting thus I was destroying my own body. Nor was my diet the most conducive to health. My brother, who attended school at the Orphan House, slept in the same room with me. I naturally wished to keep him out of light and trifling society, and only went to dine with him when all the rest had finished and were departed. Meanwhile I studied from an early hour till one o'clock. At length I became so ill, that to recover my health I was obliged to leave the town ; and as my recovery did not ensue, it seemed as if all my labour and pains were in vain, and that I ought not to have studied divinity, because I could still be of no use. I might now have plunged myself into all kinds of anxieties, and have repented of my resolution altogether. But the Lord having made me certain in so many ways respecting his will, I never repented of it for a moment ; for I knew and believed that my decision, with regard to studying divinity, was a great blessing to my own soul, and that I was able to remain so long in a place which was so highly favoured. But God, who is faithful and marvellous in his dealings with the children of men, had so ordered it for the salvation of others and the advancement of his king-

dom, and has made my debility subservient to this end. For if I had not felt it whilst at the University, and had continued to study with the same zeal as at the commencement, I should have accepted some call to the pastoral office, which was already in agitation. I should then not have been able to hold out a single year, but should have soon succumbed ; because loud and continued speaking affects me more than anything else, which at that time I was not aware of. But the Creator and Author of my frame knew it. He knew what use he could make of me in accordance with my constitution, and for what I could not be used. If I speak aloud in a room, even for half an hour continuously, it affects my head in such a manner that I cannot sleep. Whilst, on the contrary, I have been able to meditate and write the whole morning daily, and yet have continued unto this day. And though I was prevented from writing till the later years of my life, yet the Lord has made use of this to bestow a greater blessing on my labours. For during the time when I could write but little, he led me in a wonderful manner through a variety of scenes—in the domestic and married life, at court, and in many other places and situations, as well as through manifold temptations. By this means he humbled and exercised me in all fidelity, and gave me to experience many things which were afterwards useful in the works I wrote. It is thus the Lord, as a God that hideth himself, very often leads us in gloomy paths, and his designs are very wonderful ; but at length he accomplishes them gloriously : and his ways, although they may seem to us mysterious and even prejudicial, are still all goodness and truth, since he makes use of that which seems to be the most injurious to us, and to hinder the work and kingdom of God in and through us, as the means of advancing his kingdom the most, and thus causes all things to work together for good. This ought, therefore, reasonably to strengthen me in my trials, when I believe that the Lord will make everything subservient to his gracious purposes that he gives me to experience, and will cause even the

temptations of Satan to work for good, and grant me the expected end for which I wait ; that he will guide me by his counsel, and finally receive me to his glory.

On leaving Hallé I was able afterwards to trace the hand of Divine Providence and guidance in my journey, especially that it was undertaken at that time and not before. My father had arranged with Mr. Von Bonikau, the director of the academy for young noblemen at Liegnitz, where he was quartered, that my brother, who still shared my lodgings, should be admitted into the academy free of charge. In return for which he promised that he would take charge of Von Bonikau's step-son, and advance him early to a cornetcy. I perceived, however, in common with all the servants and children of God at Hallé, that my brother would thus be plunged into utter ruin ; and a pious preacher observed, that it was just like offering him up to Moloch. I therefore tried, in every possible way, to induce my brother to give up the idea, and to detain him as long as I was able. Several weeks passed away, but as he refused to stay any longer I resolved to go with him. On arriving at Liegnitz, when my brother presented himself to Mr. Von Bonikau, the latter addressed him as if he knew nothing of the matter, and as if nothing had been agreed upon betwixt my father and him, at which we were much astonished. But on coming to Breslau we soon learnt the cause. For we received intelligence, which Von Bonikau must already have had, that my father was dead. My brother, therefore, did not enter the academy, which was a great blessing for him. Had I left Hallé with him some weeks sooner, whilst my father was still alive, he would have been received amongst the pupils, and might have sustained much injury to his soul.

As soon as I arrived in Breslau, the first work I undertook was to revise once more the manuscript of my *Golden Treasury*, which I had sent thither the year before, and forwarded it to the press. It was printed there, because Hallé at that time was looked upon in Breslau with sus-

picion, and the inspector of schools and churches in the latter city was no friend to the faithful servants of God in Hallé. But at the Cathedral everything was printed without being first scrutinised by the censor, if it contained nothing against the Roman Catholic religion. I sent a number of copies to my friends at Hallé, and it was there soon printed twice over under the title of *The Golden Treasury*,* for before it had no title, and I should not have chosen such a beautiful one for my little book. It, however, contains the most glorious passages in the sacred writings, which are of more worth than all the gold and silver in the world.

I afterwards took a journey into the country, and went first to my mother's sister, whose eldest daughter I married some years after. The latter's attention had been excited by my conversation, when I came from Hallé three years before ; she had been especially impressed with what I had said respecting the conflict that takes place in a penitent soul. For she soon after fell dangerously ill, and it then occurred to her mind that she had never experienced anything of such a conflict, and that, therefore, her soul was not in a healthy state. Visiting her now a second time, when I took occasion to speak on a variety of subjects, and also to hold some religious meetings, the eldest daughter abovementioned was the first awakened, and experienced a great inward conflict, as I have circumstantially related in a memoir of her life. The Lord also established her so firmly in the truth, that she continued faithful to him till her death.

I afterwards rode over to Schreibersdorf, which is situate in the Silesian mountain-range, a few miles from Landshut, in order to visit Madam Von Langenau, a friend of mine. I there held several religious meetings, and composed some hymns. One of them was occasioned by a somewhat peculiar circumstance. I ascended one day a lofty eminence, and on looking round, I took the distant

* Literally, *The Little Golden Casket*.

mountains for clouds ; but on examining them more narrowly, I perceived that trees were growing on their summits ; consequently that they were not clouds, but lofty mountains. This gave me a very pervading and lively impression of the majesty, glory, and omnipotence of God. This feeling humbled me deeply before the Divine Majesty, and I felt inwardly reprov'd for my sins, especially for judging too severely of a certain individual ; but at the same time so incited to faith and filial confidence, as well as to praise the Divine glory, that as soon as I came down from the eminence I wrote the hymn in which all these thoughts occur which presented themselves to my mind on its summit. From thence I went to Hirschberg, and after some time again returned to Breslau.

From Breslau I frequently went to Glaucha to visit the Rev. Mr. Mischké, and once also to Töppliwode, where Mr. Steinmetz was at that time pastor. An awakening had occurred at that place. The worthy man preached earnestly, according to Professor Franké's mode of teaching. He was still young, and had not sufficient experience, when consulted by those of the awakened who were subject to various trials, how to treat them properly. But this humbled him deeply, so that he fell on his knees and implored the Lord to give him grace and wisdom. The Lord graciously heard his prayers and blessed his labours, so that many more were awakened.

At that time Mr. Pietschmann, whom I had known at Hallé, obtained a situation in the neighbourhood. Mr. Mischké requested him to preach for him, but he refused, and did not wish to enter the ministry. At length, after much entreaty, he was induced to undertake one of the Christmas discourses. This was his first sermon, and the Lord blessed it in such a manner that after service was over three persons came to him, and stated that the sermon had been very beneficial to them and had reached their hearts. This gave him courage, and he afterwards frequently preached in various places. Not long after this

he was chosen pastor of the place where he had acted as tutor, and his labours were attended with such success that many souls were awakened and won over by them. He told me that he was often much distressed about his congregation, but this led him to pray the more, and then his anxiety was always a forerunner and a sign that some souls were about to be awakened. He afterwards removed to Christianstadt in the lordship of Sorau, where his labours were also much blessed, particularly amongst the labouring classes. In one of his sermons he addressed them in the following manner:—"My dear people, you spend not only a great part of the Sunday, but also the Monday, in a very loose manner, and call it 'the good Monday.' It is however not a good, but a very bad Monday, because in it you do much evil. But listen to me, and I will make it a truly good Monday for you. Every Monday I will hold a special meeting, and point out to you still more clearly how it may be well with you both in time and eternity." This address was listened to with attention, so that many came, and the Lord abundantly blessed the meetings which he held for this purpose. He went from thence as court chaplain to Sorau, and finally as court chaplain and superintendent to Oehls. In his first years of office he married my wife's sister, and hence I became well acquainted with all his affairs and guidance.

I returned from Töppliwode to Breslau, and held a meeting every evening at my sister's, to which the Lord added his blessing. But I spent the most of my time at Glaucha with Mr. Mischké. About this time the worthy man was incited to erect an Orphan House. But before speaking further respecting the latter, I must notice something concerning his peculiar gifts and guidance. Before he erected the Orphan House he had been the subject of many trials, was full of faith and love, and possessed a singularly abundant measure of the spirit of grace and supplication, so that those who were truly devout men were astonished at the constant fervour of his prayers. He

was already married before he entered upon the pastoral office, and his wife was of a noble family. He had much to suffer on this account from her relatives and others; but the result showed that she was the person whom the Lord had selected to be a true helpmate to him: for she was a very excellent woman, and a pattern and example for all clergymen's wives. The Lord also at length caused her brothers to respect and esteem him, and fulfilled in his experience the promise in Proverbs, xvi. 7, "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." As many years elapsed before he was made pastor, his family had to experience many domestic trials, much sickness, and the loss of all their children, as well as much poverty and want, and a variety of other distresses. They removed also first to one place and then to another; for the worthy man always went where he expected to find a sincerely pious preacher, although he was often disappointed. The last place to which he removed before coming to Glaucha was Trebnitz, a small town not far from the latter, because the senior clergyman was at that time regarded as a truly pious man; which was also the opinion formed of him by all my friends. On Mischké becoming acquainted with the Rev. Mr. Körner of Glaucha and Mr. Von Kessel, both of whom were sincerely religious, and in whose company he was much edified, he resolved upon removing to Glaucha. When the senior in Trebnitz heard of it, he said, "Why should you remove to a place which is looked upon by the whole world with suspicion? You will never obtain an appointment as long as you live, since both the pastor and the patron are accused of being Pietists." Mischké replied, that he did not seek for clerical promotion, but only the welfare of his soul, which he hoped would be best accomplished at Glaucha. What ensued? How wonderful was the Divine guidance in his case! Notwithstanding the senior's fears that Mischké would not get an appointment if he went to Glaucha, it was the very place which was to afford the opportunity for

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it. The noble family of Cöstritz was just at that time at their country seat, called Starzina, near Glaucha, and came there occasionally to church. On one occasion, when Mischké happened to preach for Mr. Körner, the family above mentioned were present, and were so well pleased with him, that the Count and Countess resolved to appoint him to Roben in Vogsland, which at that time belonged to him; which appointment, believing it to be agreeable to the Divine will, he accepted. In the course of a few years, on the death of Mr. Körner, the Count proposed to Mr. Von Kessel, the patron, that Mischké should succeed him, who soon after sent him the call, adding that "a great door would be opened for him," which made a great impression on Mischké, and was a comfort to him when he erected the Orphan House. A great door was in reality opened for him, since not only were many converted to the Lord at Glaucha, but from Breslau and other places. Many persons, both high and low, resorted to Glaucha for edification, especially during the festivals. An instance occurred of people coming from a distance of nearly seventy miles to hear him. Thus the wisdom of the senior was put to shame; and whilst Mischké was promoted he was dismissed from his office, as mentioned above, in consequence of lawsuits against the Abbess.

Whilst Mischké was erecting the Orphan House, he had to experience many severe trials and endure much ridicule from the men of the world. But the Lord so strengthened his faith that he never cast away his confidence, notwithstanding all his trials and necessities, which were of frequent occurrence; and the more he was ridiculed, even by the peasants in the village, the more did he strengthen himself in faith and take courage. When the Orphan House was finished and a teacher was required, I proceeded in 1721 to Hallé, and from thence despatched Mr. Waneck to fill that office. This worthy man, who was of a most kind and benevolent disposition, was satisfied with little, and was well adapted for the existing circumstances. His faithful labours were much blessed, and when in 1727

the Orphan House was dissolved, he removed to Great Hennersdorf, and has long since entered into his rest, after becoming inspector and pastor of the Orphan House there.

From Hallé I travelled to Cöstritz, where I met a Mr. Von Waltersdorf, who had arrived from Prussia and was proceeding to Carlsbad. He was so much crippled in his hands and feet, as to be obliged continually to be carried in a chair, and to be fed like an infant. He remained some days in Cöstritz with his lady; and as he had been awakened at Sorau in his younger years, though his impressions had in a great measure been effaced by his residence in Prussia, he was again stirred up to a feeling of concern for his soul by all the good which he saw and heard at Cöstritz. The Count was anxious that the spark of Divine light and knowledge which had been thus kindled should be cherished and increased. He, therefore, proposed to me to accompany him to Carlsbad, since it might be of service to my own health also. After consulting with Dr. Wedel in Jena, who likewise recommended it, I set out with him. He had a servant on horseback, who, however, was obliged to take his seat in the carriage, and I therefore rode both going and returning. This was of service to my health, and I looked upon it as a peculiar guidance of Providence. When we were not far from Carlsbad I rode on and provided lodgings, as well as a good physician; so that on their arrival they found all things in readiness for them. I dined with them, and it cost me little during the whole of my stay. I also derived much benefit from using the waters. I had been before improperly treated, and was so weak that I could with difficulty ascend the stairs; but scarcely had I drunk the waters a week, before I was able to ascend the highest hill. But the worthy Mr. Von Waltersdorf remained a cripple, and was obliged to return home as ill as he came. I again went with him to Cöstritz, and from thence to Hallé, where I spent that and the following year in enlarging and improving the *Golden Treasury*, which took me a long time on account of my

weakness, during which I passed through much affliction and trial, with prayer and supplication. But the work was so much the more useful, and passed through many editions.

Not long after my return to Silesia, the Orphan House at Glaucha was consecrated. It was a time of refreshing and awakening. Many noble families and others attended, not only from Breslau and the principality of Oehls, in which Glaucha lies, but also from other districts, for the purposes of edification. The day was particularly blessed to me, and at an early hour in the morning I received the communion, along with another friend.

Mr. Mischké then gave an uncommonly edifying and impressive address in the great hall of the Orphan House, and afterwards knelt down with all who were present, and offered up a prayer with such fervour and thanksgiving to God, that a general awakening took place. The Lord gave me such a lively and powerful impression from all that passed on that occasion, that I shall never forget it as long as I live. I took part in everything which God had hitherto done both in the place and in the house, which was now completed, to which I had contributed something according to my small means, and had sought to help forward the work of the Lord. Now although this was done in weakness, and only in a small degree, yet I was incited to fervent thankfulness towards God for enabling me to aid the work in some measure, and to be of service although it was but trifling. With deep humiliation of heart I perceived what an honour, glory, and felicity there was in being deemed worthy to serve such a great and majestic Being; I preferred it to all the glory and splendour of the world, and I devoted myself anew and resolvedly to his service. And those of us who know the Lord a little, ought reasonably to consider what felicity and glory there is in the service of God. How greatly mankind esteem it, when they are in the service of some mighty monarch, and are about his person! But what is a mere mortal, even were he the greatest

potentate upon earth, compared with the glorious and ever-blessed God, the King of kings and Lord of lords? Therefore the smallest faithful service in his kingdom and cause, confers a greater dignity than all the glory which rulers and statesmen possess on earth. And this great and glorious God is at the same time so kind and gracious, that he well and unceasingly rewards those who faithfully serve him, whilst crowning them with his eternal favour. His grace and favour are not changeable like that of the great men of this world, but also extend beyond the present life into everlasting ages.

Such were the thoughts that occupied me on this solemn occasion, and how desirable it is that all the servants and children of God should reflect more upon the high dignity and felicity there is in standing in such intimate connexion and relation to the Most High God. It would make them truly faithful and diligent in the situation they filled, were it even the meanest office of a country schoolmaster. They would then certainly renounce the world, with all it calls good and great, and willingly endure its scorn and contempt, like Moses, who esteemed the reproach of Christ greater riches than the treasures of Egypt. All the toil and labour endured in the service of God, and all the disgrace we have borne in consequence, will, in the next world, become everlasting joy and felicity, and be pearls and jewels in our crown. The Lord grant unto all of us afresh a truly vital impression of this, that in the feeling of our wretchedness and the world's opposition we may not become weary, nor cast away our confidence, which has great recompense of reward, seeing that God himself is our shield and our exceeding great reward!

I now return to the blissful consecration of the Orphan House. The Lord, by means of his word, had prepared a rich feast for our souls. After the service was over, many of those who were present dined together in the great hall; and the food, so to speak, was duly seasoned and sanctified by prayer, singing, and edifying discourse, so that all

were refreshed and invigorated both in body and soul. In the afternoon the Rev. Mr. Sauerbrey gave an edifying address, and in the evening a very awakening meeting was held by Mr. Pietchmann, who then filled a situation in the neighbourhood; and thus the day was concluded in a highly beneficial manner.

During my long residence in Silesia I again travelled about to visit my friends and acquaintances; in particular I stayed a while with my mother's sister at Bunky, an estate in the lordship of Wurtemberg, and held a prayer-meeting with the family in the evening; but again became so weak that I was obliged to betake myself to bed. Meanwhile, a certain Mr. Von G—— arrived with his lady, and wished to speak with me. I was averse, however, to have anything to do with him, and sought to excuse myself on the score of illness; for I had known this man to be a quarrelsome and revengeful person, who, during the Christmas festival, had wounded and maimed another nobleman in the churchyard, for which he had been put under arrest. During his imprisonment, and many other distresses which had befallen him, something might have taken place within him of which I was ignorant. I would, therefore, have gladly been spared his visit, but he told my friends that he would not leave the place till he had spoken with me. I was, therefore, obliged to converse with him, and the Lord emboldened me to speak circumstantially to him on the true way of salvation, and to show him that he must become quite another man, and prove that he was so by laying aside his principal faults and failings; as, for instance, if he were inclined to be very ambitious or wrathful, he must renounce the world's false ideas of honour, and, even when scoffed at, must not attempt to defend his honour with the point of the sword.

The man confessed that all I said was nothing but the pure truth, and his lady, who was present, was much affected. My friends were also well pleased with what they heard. But another near relative, who was of con-

trary sentiments, would gladly have seen that the man had opposed me, in order that she might be the more confirmed in her opposition; and on observing how attentive the lady was, she tried to draw off her attention by talking of other things. But she could not succeed, and I was afterwards able to speak further, in an acceptable manner, both to the lady and her husband. After this I frequently visited him at his own house, for he resided at Festenburg, which is not far from Bunky, and where we attended church. He was suffering from the pressure of an expensive lawsuit and a load of debt, and was forsaken by all. The Lord enabled me to assist him with a loan, whilst my heart was strongly impressed with the words, "Lend, hoping for nothing again." In consequence of this, however, he felt more confidence in me, so that he listened to all I said, and was thus prevented from joining another religious sect, which he was tempted to do by seeing, as he thought, no longer any love or charity amongst the Lutherans.

Some time after, his violent temper again involved him in a quarrel with a person who, it was expected, would send him a challenge. This caused him great anxiety, and he came and told me of his distress. Not having yet overcome his false ideas of honour, he thought that he should be obliged to vindicate the injury he had sustained according to the custom of the world. But having so far made known his intentions, and confessed that he regarded such a mode of procedure as quite contrary to true religion and the following of Christ's example, he tried to defend it by a variety of evasions and excuses. He said the pious were looked upon as people who had no heart; and that if he now showed that he was possessed of courage, and yet afterwards lived a very different life, it would be the more obvious that the change in him was the work of God and not of man. I spoke very seriously to him, and asserted that in this matter also he must be thoroughly changed, otherwise he could not be saved. I showed him:—

1. That we must not do evil that good may come.

2. He had already shown the world that he had more courage than many others, and therefore it would now be regarded as God's peculiar work if he renounced the empty honours of the world, and refused to fight a duel.

3. As he now knew better than before, an act of that kind would be much more sinful, and God might permit him to lose both body and soul, since he would be sinning against light and knowledge.

4. This piece of self-denial might be in some measure facilitated by his confessing that he belonged to the Pietists ; for all the world knew that the people who were thus scoffingly designated, no longer did such things, and preferred enduring contempt and scorn rather than sin in such a manner against God.

5. If he would not or could not renounce these false ideas of honour, he gave a sad proof that sin still reigned in the bottom of his soul, and that he did not possess the faith that overcometh the world, since he preferred the world's favour to that of God : and I quoted to him the words, "How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only ?" (John, v. 44) ; which words had formerly convinced me that I had still no faith and was not a real child of God. A great change, I said, must therefore take place in him—he must be born again, and, as Luther says, changed in heart, mind, courage, and every power and faculty ; which change is wrought by true faith. That he ought, therefore, earnestly to pray that the Lord would first thoroughly convert him, and meanwhile preserve him from all temptations which might be too powerful for him, and thus enable him to avoid entering into the snare which was laid for him.

He thanked me for the instruction I had given him, and promised to follow it in every respect ; and the Lord so overruled it that the affair was amicably settled. The Lord subsequently carried on his work in him under a variety of sufferings, so that he died at length in peace,

as well as his consort, whom the Lord had taken to himself some years before, well prepared for the change. No one was able to give a better testimony to the great alteration which had taken place in him than she ; for being of such a choleric temperament, he had before been like a lion in his house : and his wife, who was of a quiet and gentle disposition, had much to suffer from him. But when the Lord converted him, meekness reigned in his heart instead of wrath, and showed itself in his whole behaviour, especially towards his wife. She now lived peaceably with him, and he always listened to her when inclined again to give way to anger. Hence the good woman heartily thanked God for having wrought such a change in her husband.

About this time I paid another visit to the country, to a place called Schlomnitz, where I have frequently stayed. The worthy Madam Von Trauwitz, who with her daughters sincerely feared God, resided there ; and the former, in particular, was so zealous in her piety that I have seen few like her. The head of the family was a learned man, and had studied in Hallé under Thomasius. Although he possessed no vital religion himself, yet he laid no hindrance in the way of his wife and children, but let the former do as she pleased as regards promoting the kingdom of God. At the same time Mademoiselle Chanette, whom I have already mentioned, was there at that time, who had been awakened along with my sister, on my first arrival in Breslau. She was highly favoured of the Lord, possessed a clear insight into the truths of the Gospel, and hence by her walk and conversation was edifying to all with whom she associated.

At this place I frequently held a meeting in the evening, as well as on Sunday afternoon, at which many persons from the village attended ; and the Lord did not leave it without a blessing. But the senior preacher in the town where we attended church preached against me, and scoffingly said, " There are some who do not come to church, lest the white robe of their superior holiness should be

defiled by contact with others." On account of my weakness I was unable at that time to go often to church, but I stayed away for no other reason ; and any idea of relying upon my own holiness was far from me, since I so deeply felt my want of it, and my inward depravity. I knew of no white robe of my own, but sought only to put on the robe of Christ's righteousness, and to be found in him ; for whilst there the Lord gave me more light respecting divine truth and the doctrine of justification ; hence I conversed often with these dear people upon it, which was frequently refreshing to them. I particularly remember that we once in conversing together agreed that this was the principal thing in religion, and the one thing needful, that we should always seek to be found in Christ, regarding his righteousness, which alone avails before God, as our glorious dress ; since in Christ the beloved, and in his righteousness, we are accepted before God ; and in this alone could we have boldness to stand at the bar of God and in the hour of death. It was a blissful conversation ; for these Gospel truths were a great comfort to me, and I had as my hearers those who were eager for their souls' salvation, and perceived therefrom how beneficial religious conversation is, particularly when we converse upon the salvation we have in Christ, and seek to bind ourselves up in our most holy faith in him. And because the Gospel had here become clearer and more apparent to me than before, I wrote a treatise, in question and answer, *On True Evangelical Religion*, in which I descanted more particularly on the many glorious truths of the Gospel ; and whilst engaged in this work I saw the more clearly that we were Christ's living members. This gracious impression pervaded me to such a degree, that I saw how possible it was that we could be confident in death, and even endure every torment, if we only clearly and visibly felt in our hearts that we were members of Christ.

On leaving Schlomnitz I paid another visit to Töppliwode, to hear Mr. Steinmetz's farewell sermon. Many people were assembled from various places, and amongst

them the Rev. Mr. Sommer, who had been Mr. Steinmetz's pastor. The latter held his usual meeting in the afternoon, and then took an affecting leave. He gave a special admonition to each, according as he required it ; which showed how well he was acquainted with his flock, so much so that Mr. Sommer greatly wondered. O that all who have the care of souls were as well acquainted with those who are committed to their charge, and might, therefore, give to each what he needed ! But how can this be done by unconverted preachers, who do not even know the state of their own souls, nor what they themselves require ?

On the journey to Töppliwoode the Lord's paternal care over me was distinctly visible. I travelled in a carriage from Breslau to Strehlen. I was overturned on an eminence, and might have been greatly injured if the Lord had not preserved me. I reflected that I was walking in the ways of God, having undertaken the journey for my spiritual benefit, and therefore the Lord would fulfil his promise in Psalm xci., "He shall give his angels charge over thee, to keep thee in all thy ways." From Strehlen I took a horse ; was therefore quite alone, and had an opportunity of more clearly observing God's wonderful preservation of me. For as I was riding over a long, narrow, wooden bridge, which was thrown across a deep ditch, and had become slippery in consequence of heavy rain, my horse fell down with its legs on each side of the plank, so that it could not move or stir, having nothing to set its feet upon. I made haste to escape from it, and slid off behind upon the plank, leaving the horse as it fell. I now put forth all my strength, and pushed the horse into the ditch, where it sustained no injury. I then descended into the ditch and dragged the animal out. I thanked God for his wonderful preservation, and was afterwards careful when I came to a similar bridge to alight, and lead the horse over it. During my travels I have often most clearly seen the Lord's especial care over me, and experienced his powerful protection. I have been eight or ten times to Saxony, and from thence back to Silesia, and especially on

three journeys I undertook to Bohemia, I have driven through valleys and over mountains in dangerous roads, which led me along the edge of lofty precipices, and though frequently overthrown, I have never sustained injury. I was once very singularly preserved when riding in an open chaise with another person. On driving through the gate of an inn where we were to stop, the wind violently whirled round the splinter-bar, which passed directly between me and my companion. If it had been only an inch or two more to the left or the right, one of us would certainly have lost his life. Hence, in the frequent dangerous journeys I have taken, the following lines have often occurred to my mind :—

“ With a father’s care,
Upon thine arm thou dost me bear,
O’er the hills and through the vales ;
And when human succour fails,
Then thine aid is ever nigh,
For thou hear’st me when I cry.”

About this time I visited the eldest daughter of my mother’s sister, who was acting as housekeeper to a rich relative, whose wife was dead. She was wholly surrounded by worldly-minded people, and had no one near with whom she could converse on religious subjects. On the contrary, those with whom she was obliged to associate endeavoured to tempt her, by describing to her the pleasures of the world, and how she might become a rich lady. But this made her cleave to God the more closely, and exercise herself in reading his word and prayer ; so that, as she writes in her diary, her heart’s delight was in the word of God. By this means the Lord embittered the world and all its glory to her, so that she never suffered herself to be led away from what she knew to be truth, but continued faithful. From hence we may learn that when, by the Divine guidance, we are placed in the midst of worldly society, we may be safely preserved and continue stedfast, if we are only watchful, and constant in prayer and the study of the Scriptures.

From this place I returned to Breslau. On entering the diligence, which was full of rude and frivolous company, I heard nothing but licentious and wicked conversation, so that I thought it would be wrong for me to remain silent. I sighed inwardly, and then spoke to them on their sinful talk ; but this only increased the uproar, and I began to fear lest I had reproved them too soon. But I now prayed more fervently in my heart, and then spoke with still greater earnestness, refuted all their objections against true religion, and showed them what was necessary to save the soul and possess the favour of God. I then observed that some of them were very attentive, and that the tears came into their eyes. One that was very bold, and opposed what I said the most violently, was at length so convinced and affected, that he begged my pardon on parting. Thus the Lord again rendered truth victorious ; and such-like occurrences I have often experienced on my travels and in company. For because religious conversation is something so rare, the people are usually the more attentive, and thus much good may be done. I remember that on a journey to Saxony I had once to speak with several students who were going to the University, when one and another of them sided with me. Many years after I learnt that one of them, who was a collegian in Breslau, had assured a pious clergyman that he had been brought to serious reflection by what I had said. When believers are travelling, and in the constant exercise of prayer and supplication, seeking everywhere by word and deed to shine as lights in the midst of a crooked and perverse generation, the Lord then certainly blesses their going out and coming in, and graciously enables them to effect something that is good. A true Christian, though he be not a preacher, has his pulpit in every place, and even preaches sometimes when he does not utter a word. Oh ! if the spiritual priesthood were not so much forgotten by those who have some knowledge of what is good, and time, when in company, were not spent in that which is useless, much more good might be done in the

world ! The Lord grant unto us, and to all his children, that we may be quickened in our faith, and ever open our mouths to his praise and glory ; that it may be said of us, " I believed, therefore have I spoken."

I travelled once more into the mountains to visit Madam Von Langenau, whom I have before mentioned, and whose husband the Lord had now taken to himself. After residing there some time, she sent me with her horses to Herschberg, where I remained twelve days with the Glastey family ; and as I was anxious to become acquainted with the worthy and pious Mr. Schwedler, whom I have already mentioned, and also to receive the sacrament at his hands, the good people also sent me on horseback to Niederwiese, where Mr. Schwedler was pastor. As soon as I called upon him he knelt down with me and prayed. I then went to church and attended the preparation for the sacrament, which I afterwards received ; for he had the communion twice every Sunday, before divine service commenced, and then again after the sermon. Subsequently the children were catechised ; and when he read the Epistle and Gospel from the communion-table, he always spoke and prayed whilst doing so. The exordium of the sermon was often as long as the whole discourses of others, and the sermon lasted above two hours, and yet people were never weary of listening to him.*

I left soon after the sermon, in order to reach Herschberg the same day. Great order and regularity was observed in the respectable family of the Glasteys, with

* This very original and distinguished preacher, of whom something has been already said above, was a pupil of Dr. Samuel Carpzov's, and had been a zealous Wittenberg divine, but was afterwards a friend of Spener's and the Hallé school as well as of the Moravians. It was nothing uncommon for him to commence divine service at five or six o'clock in the morning, and not leave the church till two or three. Except whilst hymns were sung between his addresses, during which his auditory was continually renewed by reason of the great concourse of people, he spoke without intermission the whole time. Sometimes he interrupted the singing with an impressive admonitory address. These particulars are related by Bishop Spangenberg, who mentions a singular anecdote of him in his *Life of Count Zinzendorff*.

whom I was staying, because Madame Glastey was an experienced Christian, who had been awakened by the preaching of Schwedler, and had done much for his schools. I might, however, have been tempted with respect to an unsuitable marriage, had I not watched and prayed, and set my affections upon eternal things. For I was desirous of continuing faithful to the Lord, to whose service I had devoted myself under every trial, and have my treasure in heaven and not upon earth.

From Herschberg I again went to visit Madam Von Langenau at Schreibersdorf, and there composed several hymns, which are included in my hymn-book. One of them in particular expresses the fervent desire of my heart, which the Lord has also granted. He has suffered me to be poor, despised, and regarded as a fool by the men of the world. But he will also still further grant my desire in making me sincere and faithful in his service, and finally enable me to finish my days in peace.

While I was thus travelling about amongst my friends, Mr. Mischké had erected a large house in Glaucha, in which young noblemen and gentlemen were to be educated. For this purpose he required another teacher, as some young people had already arrived. I therefore travelled again to Hallé in the year 1724, to procure a suitable person. I spoke with Professor Franké on the subject, who told me to wait until he had provided the Orphan House at Potsdam, which had been erected by the king's command, with able teachers. Some distinguished and respectable people were pointed out to me, whom I thought likely to suit, imagining that such individuals would have the more deference paid them by the young noblemen. But I obtained none of them. At length Mr. Rüdel was mentioned to me, who afterwards became inspector at Hallé. But when I saw that he was small of stature, and heard his defective pronunciation, I thought within myself that he would not be at all eligible as a teacher for young noblemen, and that he would be ridiculed, and acquire no authority over them. But whilst thinking thus,

the word of the Lord to Samuel occurred to me very forcibly, "Look not on his countenance, or the height of his stature." (1 Sam. xvi. 7.) I therefore turned my thoughts in a different direction, and was obliged to use much entreaty in order to procure him; for he was requested for three different places at the same time, and Professor Franké had already promised him to an Orphan House in Liefland. Mr. Rüdél felt certainly more inclined to go with me to Glaucha than elsewhere; but he would undertake nothing without the Professor's advice and consent, and requested his express directions. But the good man answered that he could not take everybody's affairs on his own faith, otherwise he would have too much to do. Every one must live by his own faith, and be assured of doing what was right. But on stating to him, that though Mr. Rüdél would gladly accompany me, yet that he was too timid and fearful to accept the call without his full assent, he at length gave it.

Here a thing occurs to me which impressed me deeply at the time. Mr. Mischké had written a letter to the Professor, and I requested an answer. But he was continually prevented from giving it by his ever-increasing labours and the diminution of his strength. On again applying for an answer, and stating that it was probably greatly needed, in order that the good man's faith, with reference to his institutions, might be strengthened, he begged of me to excuse him for the time, for he had so many letters lying unanswered that it often troubled him at night and prevented him from sleeping; yet he was very willing to believe that he sometimes wrote letters which were not so necessary, and that he omitted to write many that were so. He therefore wished I would pray for him. On hearing this from him I gladly remained silent, and his great humility struck me forcibly that he should so far condescend as to entreat my prayers, who was only his pupil! But I have clearly seen his humility and poverty of spirit on other occasions also. Generally speaking, the whole of the teachers at the Hallé University, especially the three

principal Professors, Breithaupt, Anton, and Franké, possessed such humility of heart, that they certainly esteemed each other more highly than themselves; and this was the cause of their great unanimity. For as, according to Prov. xiii. 10, "Only by pride cometh contention," which is the cause of division; so, on the contrary, true humility is the bond of peace and union. And because these worthy men were so unanimous, and laboured in one spirit with each other, the Lord blessed their labours so abundantly, that the blessing has pervaded the whole Church, and still continues.

Mr. Rüdel, as was customary, took his leave in a prayer at the Orphan House in the evening. I was present on the occasion, and was much refreshed and edified. On this occasion I was greatly incited to praise and glorify God, as was the case also at the consecration of the Orphan House at Glaucha, as already related. It was rendered most clearly evident to me, that the Orphan House, with all the establishments connected with it, was a particularly glorious work of God, which the Lord had brought about to become a great blessing to the whole Protestant Church and elsewhere, and would still be so in future. This incited me to thanksgiving and praise, and also to fervent and believing prayer; and I esteemed all those as peculiarly blessed who faithfully laboured in the work. At that time I had no idea that I also should come thither after a long period, or that by word and writings I should contribute to the promotion of the work. What I then felt it is impossible to describe, for such-like extraordinary emotions and feelings are better experienced than related. May the Lord always provide faithful labourers to co-operate in this work of grace and the harvest in this place, in order that the blessing may still further extend to the whole Church!

I now left Hallé with Mr. Rüdel; and as I was considerably weakened and wearied with much speaking, and a variety of mental emotions on taking leave of so many friends, I was greatly benefited by a residence of some

days in Leipzig with the widow of Dr. Götzen, through whose kind attention and care I was again refreshed and strengthened. At Königsbrück we visited Mr. Hoppé, the head-master of the school in that place, with whom I had become acquainted some years before, when he was in Leipzig. We spent the evening with him, in company with his brother-in-law, Mr. Zeuner. This gentleman was overseer of the hospital, an aged, sincere, and experienced Christian, who had written a few treatises, to which Dr. Spener had prefixed prefaces, and which he had sent to the press. The evening was spent in a very edifying manner. On parting, Mr. Hoppé mentioned several others, on whom if we called we should find it beneficial. There were here three brothers-in-law, who, though they feared God, and might have mutually edified one another, yet they did not make the gifts and graces which each possessed so useful to each other as they might have done, and even occasionally took offence at each other. Yet when they were joined by other children of God from a distance, the bond of Christian charity was drawn closer, as we had now experienced. I have often found this truth confirmed, but I was frequently too bashful to call at places where I was little known.

I arrived safe and well at Glaucha with my companion, and Mr. Rüdel was soon a favourite with all, and sufficiently respected and esteemed also by the young noblemen. His sermons were also of an awakening nature. But he was soon subject to spitting of blood; so that several of us thought at that time that he would not live long: but God preserved and strengthened him, with the intention of making use of him in the great Orphan House at Hallé, and blessing his labours there. And who would have thought that the Lord, notwithstanding my great weakness, would have prolonged my life to the present moment, and have so strengthened me in my old age as to enable me to do something, both by speaking and writing, for the benefit of the same establishment? May the merciful God, who is able to make use of the weakest and most

inferior instruments, enable me still further, and till my end comes, to live to his glory by word and deed, either here or wherever his hand may lead me ; may he condescend to employ me in his service, and finally grant me a blissful termination to my labours !

IV.

MARRIAGE—DISSOLUTION OF THE ORPHAN HOUSE
AT GLAUCHA.

ABOUT this time the Lord delivered my mother's sister from her oppressive domestic duties and a heavy burden of debt, after disposing of her estate. She then retired with her two daughters to Glaucha, where Mr. Mischké provided them with a small dwelling adjoining his house. She had passed with her family through many troubles, which had proved very beneficial to her spiritual state. She therefore went with much joy to Glaucha, and regarded it as a great privilege, as was also the case with her eldest daughter, because she there enjoyed the word of God so richly, not only on Sundays, but also during the week, since Mr. Mischké held meetings both morning, evening, and in the afternoon, or caused them to be held by others; which were always very profitable to her, as she daily observes in her diary, which was only discovered after her decease. Had she sold the estate at an earlier period, when she was less piously inclined, she would not probably have removed to Glaucha, much less have regarded it as such a privilege, supposing I had persuaded her to it. It is thus that the Lord must often cleanse, purify, and destroy our own will by much tribulation, in order to render his will and counsel pleasant to us. One who is self-willed, unsubdued, and has still many worldly views, is never right in any place. He has everywhere cause of continual complaint, and is never satisfied with the will and guidance of God, because the latter certainly is always opposed to our own self-will, which it seeks to destroy. But if we deny our

own wills, and only wish to do the Lord's will, God afterwards does our will, and we are well satisfied with him and his guidance.

Some time after this a candidate for the ministerial office, named Neugebauer, came to Glaucha from Upper Silesia, where he had filled a situation. He had a very awakening gift in prayer and addressing the people, and Mischké would gladly have retained him with him ; but the good man yielded to a singular temptation, which, however, tended to his spiritual benefit and salutary humiliation. He resolved to go to Hallé, and there offer himself as a missionary to proceed to Malabar. We all regarded it as a temptation and sifting of the enemy, since he was so anxious to offer himself for this important work without waiting for a call to it. All the widows and orphans entreated him, almost with tears, to remain with them ; but he would not let anything detain him. On which Mr. Mischké said, "You will certainly come into the whale's belly;"—meaning, into the hands of the men-stealers. But he would by no means suffer himself to be deterred from his purpose, and took his departure ; but scarcely had he crossed the borders, when he was laid hold of as a suitable subject by a recruiting-party, and forced to serve several years as a soldier. Great efforts were made to have him liberated, but all were unavailing ; and he was compelled to wait till the Lord saw fit to deliver him out of that temptation, even as Professor Franké had written to him, quoting the words, "The Lord knoweth how to deliver the godly out of temptation," and assured him that God would in due time also deliver him. And so it happened ; for the officer of the recruiting-party which had entrapped him, and particularly his wife, whose children he had instructed with all fidelity, were moved with compassion towards him, and he was set at liberty. He afterwards sent me the history of his soldier's life, in which there is much that is remarkable and edifying. He observes in it, that when viewing the number of wild, reckless, and ignorant soldiers, and hearing their curses and

wicked speeches, and when finding that he could do them no good, either by his word or example, but had much ridicule to endure in consequence, he was reminded of his presumption, and thought how foolish it was for him to wish to convert the inhabitants of Malabar, when he found it impossible to convert a single soldier, of whom there were so many! He had then felt ashamed and deeply humbled before God, and became thoroughly conscious of his inability and weakness, being compelled to acknowledge that conversion was not the work of man. This was just what the Lord intended, by permitting him to experience this heavy trial. Arrogance and presumption may easily plunge an individual into a variety of temptations; whilst, on the contrary, we are preserved from them, and from many a fall, by walking in the valley of humility. It is therefore better, as a worthy minister once observed, to be a step behind, rather than take a step too hastily.

It was about this time, whilst I was in Glaucha, that I was the subject of a grievous inward temptation, especially before the Easter festival. I meditated on the word of God, prayed, read a few hymns, and spent almost the whole night in that manner, without being able to obtain relief and deliverance from my temptation. At length I felt deeply impressed with the importance of the approaching festival, and thought within myself, why should I continue lying in my weakness and despondency, as if I could not be free, and overcome in the conflict? I will remember the victory that Christ achieved when he rose from the dead, and overcame death, hell, the devil, and sin. His victory is my victory, and with him, and through him, I can come off more than conqueror in every conflict. After singing some Easter hymns I was much cheered and comforted, so that I was afterwards able to celebrate the festival with much benefit to my soul. In this deliverance I experienced that the Gospel of Christ is really the power of God unto salvation, and is able to strengthen us, so that we may overcome in every conflict. The Gospel of Christ,

and of our justification by him, gives us therefore more power than all mysticism or morality, although it is true that we do not experience the Gospel in all its power until we have previously felt our utter weakness, and our inability to do anything as of ourselves.

Finding myself very weak the following year (1725), in consequence of much inward and outward pressure, conflict, and suffering, and remembering that the use of the waters at Carlsbad had done me good service, I resolved, with the concurrence of my physician, to resort thither once more, and Mr. Mischké gave me the pious manager of the Orphan House to wait and attend upon me. Respecting this individual, I must first state a few things which may be instructive to many. When a journeyman carpenter in Festenberg, he had been awakened with many others by the preaching of the Rev. Mr. O——. But as this gentleman was not altogether correct in every point of doctrine, or, at least, had not laid the foundation sufficiently deep in his heart, and had not a clear view of the doctrine of justification, nor sufficient experience in it, many of those who were awakened by him turned aside after he left Festenberg; and this good man, having no experienced person to guide him, was tempted in a variety of ways: so that, with the best intentions as regards his soul's salvation, he joined first the followers of Schwenkfeld, and then those of other sectarians; and because of his peculiar gifts, became even a leader amongst them. At length he came to Glaucha, where he had heard so much of the sincere piety of Mr. Mischké, and of the Orphan House in that place. In consequence of his earnestness and zeal for religion, Mischké appointed him manager of the House, which office he filled with all fidelity. But he was still very legal, and hence severe in judging other children and servants of God. He still stumbled, but without reason, at many things, and scarcely any one was holy or serious enough for him—not even Mr. Mischké—much less I and others. Riding once with him in the neighbourhood, he began again to speak very severely, and to require a

great and high degree of holiness and self-denial. I let him speak for a long time, and was quite silent, till he had finished all he had to say. I then said, "My dear sir, you have spoken a great deal upon sanctification, self-denial, and following Christ—all which are certainly very necessary. But how will you feel, and what consolation will you have when you come to die, and will then be conscious that you yourself have not attained to that high degree of holiness which you require, but still feel many infirmities and deficiencies? If you wish for a joyful confidence in death, and before the bar of God, you must possess something else than a holiness which is always defiled and defective. And what is it that can give you this confidence? It is the righteousness wrought out by the ever-blessed Redeemer, which is imputed to faith, and in which a believer is clothed, and can alone stand before a holy and righteous God."

On conversing with him still further on the subject he remained entirely silent, and the conversation turned upon other things. Some time after, when it seemed as if he felt more confidence in me, I asked him what he was thinking about when he all at once ceased to speak? He replied, "When you referred to what I might feel at death and on my dying-bed, and how little comfort I should then possess, I was reminded of what had once before occurred to me. I was at the point of death; and all my followers, who stood around my bed, regarded me as a very holy man, and said much in my praise. But, meanwhile, I was entirely destitute of consolation, for I felt nothing but the stern justice and holiness of God, and not a spark of the knowledge of the love of God in my heart. It was the recollection of this which made me so silent." The Lord now revealed to him more and more clearly the Gospel doctrine of justification by faith, particularly on my giving him *Lutherus Redivivus*, Statius's *Treasury*, and Dr. Anton's *Familiar Conversations on Redemption*, which he read with great eagerness, and diligently attended the truly evangelical discourses of Mr. Mischké. In short, the good man

became so evangelical in his sentiments, and had such clear views of the Gospel, that he excelled all of us who had endeavoured to set him right. He was now very lenient in judging of others, spoke harshly of no one, but could endure everything better than others. For the Gospel—as Franké writes in his *Holy and Safe Path of Faith*—“possesses an angelic simplicity, and makes men kind and gentle towards each other. It is a shining light, a pure stream of peace, a rest from our own works, and an enjoyment of God and his felicity.”

In company with this good man I began my journey, and his society was in all respects beneficial to me; besides which, he also waited upon me outwardly. In Prague I was much tried, particularly by the avaricious coach-proprietors, who had agreed amongst themselves to make me pay much too high a rate for the journey. The result, however, was, that I at length found a Roman Catholic doctor of laws to join me in the expense. He was a man who feared God according to the extent of the knowledge he possessed, and a conscientious lawyer, with whom I was able to converse upon much that was good. In Carlsbad I also met with a Roman Catholic lady, who truly feared God, and might have shamed many Lutherans. These instances of devout individuals, of other religious persuasions, ought by no means to make us indifferent to religion; for it is a great privilege to have the pure doctrine of the Divine word preached in our churches, for which we ought reasonably to thank God every day that we live: but such instances as these ought to teach us to be careful in judging of others, and not in sectarian zeal condemn all those who are of a different religious denomination, much less think that we alone are God's dear children, and must all be saved, whatever kind of life we lead, and whether we possess anything of Luther's mind and spirit or not.

When we were not far from Carlsbad, my debilitated condition caused me much anxiety and distress, and I wished for my friends and relatives, who might have ordered and attended to everything that I required. Whilst

thinking thus, I opened on a passage in the *Golden Treasury*, where the name of Jesus frequently recurs. This was a comfort to me. I read the passage to the master of the Orphan House, and said, "I see, from these words, that the Lord Jesus is my brother, and sister, and friend, and he has assuredly provided everything for me already, much better than all my friends could have done. We have, therefore, no need to care, but only to see how he directs us, and what he has already arranged for us." And thus we really found that everything was prepared for us, so that we obtained that which was the best for us without any care or trouble. We immediately procured a good lodging at a cheap rate near the springs, which possessed all the accommodation we required. I was also able to board with a person who otherwise only cooked for families of rank, and not for private individuals, who not only admitted me to his table, but also sent me my food when I required it. I had likewise an experienced and very disinterested physician, who did not regard his own advantage, but only my health, and who advised me when to depart, though it would have been more to his profit to have kept me longer.

From these and other things that occurred, I could clearly discern the minute superintendence of God and his providence, and thereby strengthen my faith. To many these events would have appeared too trifling, and scarcely worthy of notice. But to a believer, who looks to the Lord in all things—however trifling they may be—all is important, when it assists him to praise God and confirms his faith. And the more unimportant a matter is, in which he traces the hand of God and his providence, the more is his faith assured, and the more is he encouraged to a childlike confidence.

The use of the waters was again beneficial to me, and the Lord also bestowed much that was cheering to my soul. By constant exercise I was again enabled to ascend the mountains; and whilst others spent their time at the assembly-house, or in card-playing and dancing, I climbed

the hills which had become so dear to me, considered the works of God, and prayed. I kept no company, except with my fellow-traveller, the pious master of the Orphan House. But a monk, who lodged in the same house with me, and was there also for the benefit of his health, occasionally went out with me. He was of the order of the Premonstrants,—a very ignorant and simple-minded man, and hence he told me, though a Protestant, many things which were very injurious to his Church. Amongst other things he said, that when anything was done which was forbidden by the Church, it was severely punished ; but if a man sinned against the positive commands of God—particularly against the seventh commandment—he was not severely punished for it ; and he need not immediately confess it, but wait till some father from a different part of the country visited the convent, to whom he might then confess it. Thus men regard their self-made ordinances more than the commandments of God, even as the Pharisees did in ancient times. There are also found amongst us those who count that as sin which is not sinful ; and, on the contrary, regard much as not sinful which is contrary to the word of God, and, therefore, sin. A believing Christian always prays with sincerity, “ Lord, establish my goings according to thy word, and let not sin have dominion over me ! ”

After my recovery, I travelled in a carriage of my own over the Ertz mountains to Altenburg, and from thence to Pölzig, to visit Count Henckel, where I resided nearly three months, with much benefit both to soul and body ; but the master of the Orphan House returned in a few days to Silesia. Whilst at Pölzig, I experienced the nearness and presence of my Saviour in so vivid a manner as to afford much comfort to my soul. I regarded him as my counsellor and my guide ; and although servants are usually not best pleased when their master is always near them, and pays attention to what they are doing, it was a very pleasing and comforting consideration to me, that my Saviour was always with me, and saw all that I did ; and I

fervently besought him always to exercise a particular oversight over me, and not suffer me to take a single step alone. All that I felt at that time I included in a hymn, which, besides proving an encouragement to me, has also served to refresh many others; and hence Abbot Steinmetz, of Klosterbergen, deemed it of sufficient importance to read lectures upon it.

I returned from Pölzig by way of Hallé to Silesia, and arrived at Glaucha in safety and in tolerable health. About this time the family of the Trauwitzes sold their estate, and built a house in Glaucha, where Madam Von Trauwitz, by her zeal and sincerity in religion, was of much benefit and blessing to myself and others. It was also at this period that my mother's sister, Madam Von Felss, died from breaking a blood-vessel, and finished her course very peacefully and happily. After her decease a change took place also with reference to my outward circumstances. Hitherto I had always dined and supped with her family; but the mother being now dead, it was not proper that I should be on the same footing with the unmarried daughters. Having soon after the eldest was awakened directed my thoughts towards marriage with her, if it were the Lord's will, I still could obtain no certainty that such was the case; but as my other friends and acquaintances knew something of my previous intentions, they all now advised me to conclude the affair. But I could by no means resolve to do so. That year my thoughts had been wholly directed to the probability of my decease, and I had even chosen as the text for my funeral sermon the words of the Apostle to Timothy, 1 Epist. i. 15, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." I therefore thought of anything rather than of marriage; and that which most of all deterred me from it was this, that I thought the single state would be better, and more beneficial for me, and that I could be more useful in the Lord's service: nay, I even believed that I had a divine conviction that I ought not to marry. But God's thoughts were quite

otherwise. It was his will that, before I should become more useful to him, I should pass some time in the marriage state, and experience much in it that might afterwards be of service to me, especially in my writings, and in the *House Book* in particular.

After the Lord had rectified my mistaken conscience, and given me to see things in a different light, I betrothed myself in the presence of Mr. Mischké, and chose this disconsolate orphan to be my helpmate and companion to a blissful eternity. The sentiments of both of us were these, "never to seek any repose for the flesh." I then thought that my heart would no longer feel disturbed; but the very day after the betrothment I experienced such a severe conflict, that I thought I should never survive it, but lose my own soul also. Whilst thinking thus, and in the greatest distress, which exceeded anything I ever felt in my life, the words occurred to me, "O thou afflicted, tossed with tempest and not comforted," &c., with such power and unction, that I was all at once delivered from my temptation, and not only felt so powerfully assured of the Lord's present favour, but also of my eternal salvation, that I was full of joy, and even able to comfort Mr. Mischké, who at that time had much privation and trial to endure with respect to the Orphan House. I told him, that as God had delivered me out of such great distress of soul, it was a very easy thing for him to aid in all bodily distress and necessity.

After being ill for some time, the Lord again strengthened me in body, and likewise showed his kindness to me with regard to the Imperial consent, which was requisite before our marriage could take place, because we were sisters' children. This gave me no anxiety; for I thought that God, who had aided me when I suffered so much in body and soul, would also do all things well in this affair. And such was actually the case. We obtained the permission at a small expense, just in the manner I expected and wished. Our marriage took place in the Lord on the 26th Feb. 1726, on which occasion the Rev. Mr. Mischké

preached in a very edifying manner from the words which had been furnished him for that purpose from Psalm xli. 4, "There is a river, the streams whereof shall make glad the city of God," &c., which words had once afforded me great comfort in a season of distress and trial, during which I had felt assured that I also belonged to the city of God, and should be established, even though all the hosts of hell were arrayed against me.

On my wedding-day I had also many a trial, which even the servants and children of God caused me by their harsh judgments. But I was able to bear it all, and continue in the spirit of love, and my only fear was lest some of the weaker guests should not take it so quietly, and hence feel offended. However, the whole day served to incite me to praise God, who had delivered me from such distress of soul, and had hitherto helped me. In the evening I knelt down with my dear bride and prayed; during which the Lord gave me much grace and strength, so as to enable me to pray with much faith, fervour, and perseverance, as a preparation to the new state on which I was entering, and to intreat of him all that I required. The whole day was to me a blissful and beneficial season; for my previous distress of soul had made me only the more capable of receiving Divine refreshment. The following day the two clergymen dined with us, and held a meeting in my house, which proved very edifying.

As there are a variety of trials in the married and domestic life, and even privation is sometimes felt when the Lord Jesus himself is a guest, and Master of the house, it was not long before we also began to experience them. Wicked and unjust debtors refused to pay the money lent them, and even the interest upon it, and for a long time we received nothing from them. At the same time there was a famine in the land, and we were obliged to pay for everything, since we had no estate of our own. Besides my own people, I had been obliged to receive three children from the Orphan House, whom I kept in-doors for eight weeks, without permitting them to leave the house.

These children, whom I had caused to be taken into the Orphan House, were from a village that belonged to the Catholic Abbess of Trebnitz; and as an official commission was expected at Glaucha to examine into everything, we should have been severely treated had the commissioners found these children in the Orphan House: but with me they were entirely safe, since they were not permitted to leave the room. But the Lord very powerfully strengthened my faith, particularly when I read Luther on the 127th Psalm: "Except the Lord build the house, they labour in vain that build it." He says, "Let the Lord build the house, and keep the house, and meddle not with his work. It is his place to care for everything — not thine; for he that is the master of the house and keeps it, ought to be left to provide. If many things are required in a house, God is greater than any earthly house. He who fills heaven and earth, is well able to fill a house. Where is the wonder, then, that much is required for a house where God is not the master? Because thou dost not see him who ought to keep the house, every corner must necessarily seem empty; but if thou regardedst him, it will never seem to thee as if there were any emptiness. Every place will appear to thee to be full, and every place is really full. But if it is not full, thy sight is in fault, like the blind man who does not see the sun. But to him who sees aright, God reverses the words, and does not say, 'There belongs much *in* a house,' but 'much goes out of a house.'" These words encouraged me greatly; for the Lord increased my faith to such a degree, that although there was want everywhere, yet I saw every corner full, because I looked upon God as the Master in my house.

I represented all this to my dear wife, whose faith at that time was weak, and who said, "I see nothing but want everywhere." "But," said I, "do you not hear what Luther says, 'that it is only your sight that is defective, and prevents you from seeing by faith the invisible God; otherwise every place will appear to you full?'" But no

sooner had the Lord given us our first child, than he also bestowed upon her such believing eyes, and rendered her equally confident, though she saw nothing outwardly. And then the Lord manifested his care over us in a variety of ways, as will appear in the sequel. On the occasion of those words of Luther, my wife afterwards wrote in her diary as follows :—" Hence I learnt to perceive that contentment or discontent proceeded entirely from our own hearts, according as we believe the word of God or not. For if I looked at our outward circumstances, they were the same as before ; and yet my mind was comforted and satisfied in God. Prayer and faith make the most difficult things easy : how much more, then, ought we to be able to overcome such little things !"

Having previously no idea of marrying, but thinking solely of my end, I had reserved nothing of my income, nor even provided myself with sufficient linen ; but had given everything to the Orphan House at Glaucha and to the poor. My wife then said to me, " It is to be regretted that you did not think a little of yourself, and provide yourself with what was necessary." I replied, that God would help us at the proper time, and abundantly recompense me for everything. The little I had given away would not have gone far. But now that it was so applied, it was a capital which I had lent to the Lord, on which he would certainly give large interest ; and that she would soon experience this. I sincerely believed this would be the case ; and the result was as I had believed. From the above words of Luther, that which afforded me especial comfort, and divested me of all anxiety, was the expression that we were only servants, and that God was the Master of the house. On which the following ideas presented themselves to my mind :—A rich man has a servant or steward in his house, to whom he gives a sum of money or other things, to apply to the expenses of housekeeping and otherwise, and to be given away in certain quarters as the master has prescribed. The servant has now to see to it that he manages everything according to his master's will.

When that is done, and the money and other things are all expended, the servant has no need to be anxious where he will obtain more ; but he tells it to his rich, kind, and wise master, and knows to a certainty that the latter will again provide him with what is requisite.

I was also very powerfully strengthened in this belief in Divine Providence by the words of the Apostle (Phil. iv. 6), " Be careful for nothing." A passage in Dr. Richter's work, *On the Knowledge of Man*, impressed and cheered me much. He says, " Because the Most High has seen thy infirmity and weakness, particularly in that which most easily excites thee, and knows that the latter will then be the most affected when disappointments befall thee, or dangers occur, or some other evil present itself, which thou art unable to overcome ; he also well knows that, as sufferings must necessarily ensue in this vale of tears, thou wouldst not fail, notwithstanding his command, to be violently excited by them. As a remedy for these evils, he has therefore given thee also the pleasing injunction to believe and confide in him ; by virtue of which, he commands thee to cast all thy distress and danger upon him, offering at the same time to take thy place, and to ward off all evil, as if he himself were concerned. Therefore, because he is desirous of placing thee in safety, and at the same time removes the causes from whence painful and injurious excitement proceed, thou mayest rest satisfied, and hast no further need to be excited. Hence the Lord commands thee, in all the distresses of this life, to rejoice and be of good courage, casting all thy care upon him, because he careth for thee."

My faith was also much strengthened by that passage in Psalm cxlv., " The eyes of all wait upon thee, and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing." On this I reflected, that my entire support for my whole life lies already in the ever-open hand of God. It is not from my field, house, garden, capital and interest, or other visible possessions, from which I must hope for and derive

my continual support ; for though I may have it to-day, I may be deprived of it to-morrow. It is from the hand of God alone, from whence, according to the fourth petition in the Lord's Prayer, I am daily to receive all that I require. It will, therefore, assuredly be given me. Thus the hand of God is my estate or capital, which will always be mine : for what the hand of God contains cannot be taken from me. If this or that source fail, and thou art disappointed in receiving what is thy due, the hand of God, which grasps the whole world, will take it from some other quarter, even though it be supplied from ten different sources ; for the " silver and the gold are his, and the cattle upon a thousand hills." These and such-like thoughts rendered me perfectly easy, even during privations. For I looked solely to the hand of God, and felt assured that it would in due time be opened to me and supply all my need. In particular, I derived great comfort in my married and domestic life from the words of Christ, " Your heavenly Father knoweth that ye have need of these things." I believed them with my whole heart ; and because I believed that my heavenly Father knew of my necessities, I did not mention them to any one, not even to my nearest friends. For I thought that if I told it, and sought help from man, I was passing God by, and placing my confidence in men, which would be sheer unbelief and idolatry. If I were to be helped by their means, they would soon receive an intimation of it from the Divine government. And thus it really fell out ; of which more particulars will be given further on.

But I should not have experienced all these, and the trials and exercises of mind that followed, nor the comfort and refreshment that accompanied them, had I remained unmarried ; and should have been unable to comfort and strengthen others with the consolation wherewith I had been comforted and strengthened myself.

In the same year (1726) I undertook a journey with my sister-in-law and the youngest Miss Chanette to Oyest, in

the principality of Liegnitz, where the eldest Miss Chanette filled a situation, and had the education and superintendence of the two young Baronesses Von Bibra. The whole household feared God ; the Baron's mother especially, who had been much tried, was a sincere Christian, and had also written an edifying work. The two young ladies, with Miss Chanette, resided with her. We remained a fortnight there, which we spent in a useful manner, especially as there were several guests there, some of whom were desirous of good things. We were enabled to converse with them to edification, both at table and elsewhere, and I was on one occasion obliged to hold a meeting in the large saloon. The Baron gave me likewise a considerable contribution for the Orphan House at Glaucha.

On this journey, and its taking place just at that time, I was again able clearly to perceive the watchful care of Divine Providence over me and my house. For at the very time that I was residing at Oyest, the official commission and examination was being held at Glaucha. Had I been present, and the Commissioners had learned that I had assisted the Orphan House in a variety of ways, and had procured teachers for it from Hallé, it would have gone hardly with me when the Orphan House was broken up and dissolved. Being a native of Silesia, they would not have banished me out of the country as they did others, but would have inflicted a heavy fine upon me. This would have occasioned much suffering, both to Mr. Mischké and myself ; but as I was not there, they had not once asked for me, and I came off without any punishment. Mr. Mischké wished to appoint me to some post in his Orphan House, and that I should reside in it, although I had a house of my own. For his idea was, that I should carry on the Orphan House after his decease. But the Lord's thoughts were quite otherwise ; for the Orphan House was closed shortly after, and we were all compelled to separate. We had some hopes from the first Imperial rescript, that the institution would not be dissolved, if there was a sufficient fund. A few pious individuals then

resolved to contribute a certain sum. Madam Von Trauwitz destined two hundred rix dollars for that purpose, and I was also willing to give something from my small capital; many others would also have been willing to aid in establishing a sufficient fund. But our hopes proved vain, for the intention was to destroy the work. The Lutherans themselves were to blame, and put the sword into the hands of the Roman Catholics, as the latter confessed. Some young gentlemen also received instruction at the Orphan House, and the teachers of the neighbouring schools were apprehensive lest their schools should suffer, for which they had no sufficient reason. For chiefly poor and very young people frequented the school at the Orphan House, who would either not have been sent to their schools at all, or else at a later period. Now as these schoolmasters complained, and as the Abbess of Trebnitz and her clergy had long held the Orphan House to be injurious to their religion, the Lutherans and Roman Catholics made common cause, like the Jesuits and adverse Lutheran preachers did in Teschen in 1730, and brought their complaint before the Imperial Court, which met with immediate attention, and a rescript was sent to the authorities in Breslau, in which the Duke of Bernstadt was severely blamed for suffering the Orphan House to be erected in his domain without the Emperor's permission; and Mr. Von Kessel, as lord of the manor of Glaucha, was fined a thousand ducats. The two clergymen, the Rev. Messrs. Mischké and Sauerbrey, and all the teachers who were not natives of Silesia, were banished, and thus the entire establishment was dissolved. I received the first intelligence of this from my sister at Breslau. There had been previously many reports of the breaking-up of the institution, but we did not believe them; for, at the time, they were false, and only invented by our adversaries. The Lord's hand was also extended over us, so that we were without fear, which might otherwise have caused us to omit much that was good; whilst at the same time our apprehensions would not have enabled us to retain the

institution. I went immediately to Mr. Mischké with the sad intelligence. He readily believed it, and called his colleagues and the whole of the teachers together, and informed them of it also. Hereupon we all knelt down and prayed that the Lord would prepare us for everything, and that he would nevertheless glorify his name; which was soon the case, and still more so in the sequel. For the clergymen and all the teachers were called to other offices in various places, where they have laboured with an abundant blessing. But our adversaries derived no benefit from it; for their schools and establishments from that time sensibly decreased, the nobility preferring to send their children to Sorau, Hallé, and other schools at a distance. Even as it was also in Teschen; the opposing Lutheran preachers, after the expulsion of Steinmetz and his worthy colleagues, were not, as they hoped, the more respected and better attended, but were only the more despised, for their understanding with the Jesuits was a matter of public notoriety.

The following day we received additional intelligence, and learned that an official rescript had been sent to the Duke of Bernstadt, in which he was directed to send a Commission to Glaucha to put their seals on the Orphan House. Mr. Mischké, therefore, immediately gave a parting address at that institution, at which many were present from a distance. A great sensation was produced, and tears were shed in abundance. The next day, Mr. Sauerbrey took his leave in a similar manner, and shortly after the whole of the teachers. This continued a whole week, and as it became more extensively known, people came from many places, and from a distance, and were much affected and edified. Thus the breaking up of the Orphan House, at the very commencement, tended to promote the glory of God and the advancement of his kingdom. Hence our opponents became more cunning, when afterwards the Lord's faithful servants in Teschen, and the Rev. Mr. Sommer in Diersdorf, were compelled to leave the country. For they were not permitted to take public leave, and were

escorted by dragoons to the borders of Saxony without being suffered to hold a meeting on the way.

As may be supposed, I was much grieved at the dissolution of the Orphan House, and the departure of these worthy men, and would have preferred going into exile myself. Many other pious people were likewise plunged into deep sorrow at the event.

The teachers who were not natives of the country first took their departure, the one here, the other there; but the two clergymen with their families, and the master of the Orphan House, proceeded to Sorau. Two things were remarkable on this journey, and afforded another proof of the Divine superintendence, providence, and protection. The one was that Madam Von Trauwitz, who had promised two hundred dollars to the fund, now gave the money to Mr. Mischké, which enabled him to pay what he owed. I also gave what I had destined for the fund, but arranged it so that the two clergymen had the most, while the rest was divided amongst the tutors, master of the Orphan House, and gardener. This served to strengthen the faith of them all, and contributed to the praise of God; and in the grief I felt, it was still a great pleasure to me that I was able thus to be of service to the worthy men. But not having the money by me, I was obliged to borrow it of a certain wealthy man, who on seeing that, though I was poor, I had given above my ability, was so affected by it, that he refused to receive any part of the debt owing to him by Mr. Mischké and the Orphan House. Thus example is always the chief incitement to love and good works. I was incited by the example of the pious Madam Von Trauwitz, and by my small contribution this man was induced to a similar charitable act.

The second thing which we regarded as a mark of the Divine superintendence and protection was this. It was early in the spring when these exiles were obliged to leave the country, and as the roads were very bad, we were all afraid lest Mr. Mischké's carriage should break down; for it was very old and required many repairs: for his kind-

ness had prompted him to lend it to every one who requested the use of it. It held out, however, to Sorau, where the whole family arrived safely. The two clergymen were cordially received by the Count, soon appointed to official situations, and placed over the Orphan House in that town.* But the master of the Orphan House was received into the service of the noble family of Cöstritz, and superintended the household at the village of Dittersbach, near Sorau, with whom he held prayer-meetings.

Thus the adversary gained nothing by this movement. But the evil-disposed in Glaucha, and especially the peasants, did not remain unpunished. They had invariably given Mr. Mischké the worst of their grain, and ridiculed and even blasphemed the work of God. They called the Orphan House their "ruination"—as was also the case at Hallé—although, from the quantity of land-carriage, they gained considerably. They were employed to cart the wood for the building of the Orphan House, for which they were well paid. Many families came also to Glaucha, for the sake of edification, who paid handsomely for being driven thither, and gave them what they demanded. But when the Orphan House was dissolved, their earnings diminished, and they were brought so low, with the exception of one who had been formerly the poorest of them, that they were obliged to sell their land, and were reduced to beggary. It often fares with the Lord's faithful servants as with their Master and the Gergesenes; they besought him to depart out of their coasts, because they loved their swine better than him.

* In 1730 Mr. Mischké was appointed chief inspector of the orphan children at Hallé and of the German schools in the Orphan House, and died there in 1734.

V.

IN THE MARRIED STATE.

IN January of the following year the Lord gave us our first child. My wife suffered much on that occasion, both in body and mind ; but the Lord delivered her out of her distress, and filled her heart with real spiritual joy, as well as with a confident faith with reference to our bodily wants. Hence she said, "I have now enough, and am without care. Our outward circumstances are not improved, but according to mere human reason are more discouraging than before ; since God has now given us a child, and may give us more. But since he has delivered me from such great distress of mind and body, he will certainly also provide for our temporal necessities. Of this I have now no longer any doubt." She now saw nothing but the pure love of God, and rested in it as in her element, We were at that time so poor, that I had not more than twopence in my pocket. One of them I gave to a beggar ; the other I kept as a memorial of our necessities, and of the certain help of God which we expected. The Lord then inclined the hearts of our dear friends who were invited to the christening, and who made us rich presents, although they probably knew not of our great want, because we had mentioned it to no one. God thus clearly showed that he well knew what we needed. And from the time that we became parents, he manifested his care over us in a variety of ways, as I had always trusted that, when he gave us children, he would also give us everything that was requisite for them. I well remembered what Mr. Von Kessel related to my brother-in-law on his marriage,

in order to strengthen his faith. He said that the first year he undertook the management of the paternal estate, he was not only deeply in debt, but met with one misfortune after another, so that he had resolved to dispose of the property. Travelling at that time to Hallé, and relating his circumstances to the then inspector of the Orphan House, the latter inquired if he had any family? On hearing that he had none, "Now, mark!" said he; "as soon as God gives you a child, you will experience his providential aid;" and thus it really happened. I made good use of this anecdote, and thought how true were the words of Luther, "We old simpletons are the children's guests. For the children's sake God gives the parents all that they need."

I have observed above that my faith had been much strengthened by the consideration that our heavenly Father knows what we require, and that he would therefore let his benevolent children know what I needed, though I did not say a word about it to any one. This I have frequently experienced, and I will at present mention only a few instances of it. On one occasion, when the worthy master of the Orphan House came to Sorau, and spoke with Mr. Von Rediger, he asked him whether he remembered his old friend?—meaning me. The latter replied in the affirmative, and that he had already given me a proof of his attachment to me. Not long after it happened that Count Von Promnitz conversed with the master of the Orphan House, and afterwards expressed his good opinion of him to Mr. Von Rediger, and that he had pleased him much. On which Mr. Von Rediger answered, "Yes, he is a good man, and is able so politely to remind one of one's duty." When the latter had related the circumstances, the Count asked if I were in need of additional help; which, on Mr. Von Rediger's assuring him was the case, the Count sent me a considerable present, and since that time he has also frequently remembered me, and particularly in the year when my wife died.

Further, after Mr. Mischké had removed from Sorau to the Orphan House at Hallé, and had related the situation

in which I was placed to Professor Franké the younger, the latter sent me several times some assistance. And thus to the present time I have experienced that the Lord knows what I need, and especially when my children were grown up, that I required more than before. In other respects, also, I have been able to trace the Lord's paternal care in my married and domestic life, and I have been the more comforted on seeing how the Lord has superintended all the trivial affairs of my household. I have also often, and very clearly, perceived that he even provides for little outward things, and hence I was much edified on reading a passage in that excellent little work entitled *Introduction to an Intimate Converse with God*, which is as follows: "Do not regard God as such a sovereign that will not have respect to anything but noble ideas in thy soul, or that will not hear of any but high things. Think not that he degrades himself by listening to that which passes in a poor family or in the conscience of a wretched creature. Therefore, let nothing be too mean to bring before thy God and Saviour. He is willing to provide for the least and most trivial things. For it is not degrading, but glorifying to him, that he is able and willing to attend to even the meanest affairs of his poor children. And it is the more consolatory to us when we perceive him ordering even those things which appear trifling, like a mother who does not think any service which she does to her child too trifling or despicable. But even in the smallest things we need the Divine assistance, because they may be profitable or injurious to our souls, according as we act in them. In them, therefore, we require his fatherly guidance and assistance. Thus thou mayest commend every domestic affair to God, and feel assured of his divine superintendence."

The Lord added two more children to our family—a girl, who lived only half a year, and another boy. After the birth of the latter, my wife felt herself better and stronger than when in her usual health. But in consequence of taking cold she was again confined to bed, and

soon became crippled in her hands and feet, so that she could not move a limb, and was obliged to be fed like an infant. At the same time she suffered so much pain that she said her hands and feet seemed on fire. This was also accompanied by severe inward conflicts. After enduring these pains for some days, the medicines which had been written for arrived from Breslau, and the Lord blessed the use of them in such a manner that the violent pain immediately began to abate. She was able gradually again to use her limbs; but a quarter of a year elapsed before she could leave the house and go to church. During this painful attack she frequently thought, what a blessing it was to have sound limbs and be able to walk, and how little we thank God for it! She never forgot it during the rest of her life, but was always grateful for the use of her limbs. It is also evident from hence how dangerous it is to leave the room too early after confinement, however strong and well the person may seem to be.

During this period, and after the dissolution of the Orphan House at Glaucha, I composed a variety of hymns with reference to the circumstances in which I was placed, and which were afterwards published. Two funeral hymns were written at a time when I was very ill both in mind and body, and suffered much from the fear of death. I had previously no fear of the kind, but in this illness I was apprehensive of being choked, of which I had a great dread. Whilst experiencing this fear of death I wrote the hymns in question, which I have frequently repeated in prayer, and derived benefit from them, as have others also.

I conducted family prayer every evening, at which all the household were present. In the morning it was conducted by my wife, because I could not rise so early on account of my weakness. The Lord had given her a peculiar gift in prayer; hence a faithful servant of God, who had listened once at her door unknown to her, said afterwards that she possessed a better gift in prayer than he did. I have always found mutual prayer in the marriage state to be attended with a great blessing. For often when

I felt very wretched and could scarcely utter a word, but humbled myself so much the more before God, he then gave me much grace and fervour in prayer. The loss of mutual supplication I therefore felt most sensibly on the death of my wife. Pious couples who let themselves be hindered from praying thus together, do themselves a great injury, and deprive themselves of many blessings. For by omitting it the disturber of our peace obtains more power to cause a variety of misunderstandings. On the contrary, when married people often pray together, they will find that anything of that nature which may occur is easily removed. When I reminded my wife of anything in which she could not immediately join with me, and I prayed with her respecting it, she then saw my whole meaning, and willingly received everything I said to her. Once a-week also I held a meeting in my house, at which all the landowners who resided in the village were present.

Amongst these were, in particular, the whole of the Trauwitz family. Madam Von Trauwitz was, as already observed, a very zealous and sincere Christian, who endeavoured, with all fidelity, to educate her children in the fear of the Lord. I lent her a part of Luther's works, which Mr. Von Trauwitz gradually read through with his household. Every Sunday this pious lady rehearsed the sermon, and endeavoured to impress it still more upon them. And the Lord carried on a work of grace in all the children, especially the eldest daughter. The most of them are still living whilst I am writing this, and, as I hear, have continued steadfast. May the Lord cause the blessing of their pious mother to rest upon them all!

Amongst those who attended the meetings was an aged Mademoiselle Von Kessel, who was upwards of eighty years old. She was the eldest sister of Mr. Von Kessel, and the crown of that numerous family, being a blessing to all around. Whilst the Orphan House at Glaucha was in progress, and was being carried on, she aided Mr. Mischké by prayer, word, and deed. She was ill during a great part of her life, but her sick-bed was made a blessing to all

who visited her ; for during her illnesses she was always particularly spiritual.

There was also another aged lady, Mademoiselle Von Pfinzingen, respecting whom Mr. Mischké believed that she had retained her earliest graces. I frequently asked this poor lady to dine with us ; and when she frequently declined, because she knew of our needy circumstances, I once told her that she ought to come, for God would hear my prayer, which was, that Jesus himself should be our guest. Now, though he did not come to us bodily, so that we might give him to eat, yet he came to us in his members and his children ; so that when she came he was our guest in her, and we then fulfilled what is written in Matthew, xxv. 42, "I was an hungered, and ye gave me meat." "That which ye have done to one of the least of these my brethren, ye have done it unto me." On this explanation she was induced to share our dinner with us. Others, also, who heard of it, were thereby incited to assist in relieving her bodily wants.

Finally, there was also another aged and pious lady, Mademoiselle Von Holzebecher, who regularly attended our meetings. This lady had done much good to the Orphan House, in which Mr. Mischké had assigned her the dwelling which my late mother had occupied, and she had also presented it with a large and valuable clock. She had been purified and sanctified by passing through much tribulation. Her mother had been murdered by robbers, who broke into her house. Her sister, who was married when this sad event happened, and who also sincerely feared God, was at that very time much quickened and strengthened in her faith. Hence she thought, and expressed it to others, "If the Lord should slay me, yet will I trust in him," and she soon after received the grievous intelligence that her mother had been killed. Hence we see that God often previously prepares his people for great sufferings, in order that they may still confide in him, and not sink in unbelief or be dismayed. It is also evident from this, that when the Lord occasionally refreshes and

strengthens us in a particular manner, we must not let it throw us off our guard, since it is often followed by some peculiar suffering. This same lady was also the cause of my writing the Supplement to my *Golden Treasury*. She had heard that a friend in Saxony had written to me to enlarge the work, so that there might be as many numbers as days in the year. At that time I could not resolve to do so, because I was engaged in other labours; but this lady urged me, with much perseverance, to write the Supplement, and gave me also some dollars towards the expense of printing. I could, therefore, no longer resist her entreaties, and the Lord gave me grace and strength for the preparation of the work. I then sent it to Hallé, where it was printed at the Orphan House. A great number of copies were also printed on both sides, which enabled it to be sold much cheaper. It now sold more rapidly than before, and the Supplement was also printed separately.

I had also many opportunities of conversing on divine things with those that were near death, or suffering in other respects. A certain person lost both her children, by which she was plunged into profound sorrow, and became melancholy; but the Lord made use of her disorder to awaken her, and produce in her a thorough conversion. This was also the case with Madam Von M—— in Hanover, who was also first awakened by the death of her children. Another time I was sent for to visit a dying person in Glaucha. She was the landlady of the inn in that place, and had probably had many convictions of her sinful state, but had always postponed her conversion. But in this last illness her conscience awoke; she became greatly alarmed, and was afraid lest her conversion should not be of the right kind, but arose only from the fear of hell. I told her what I believed to be necessary both for her self-examination and her comfort, and I believe she died in peace. But I took occasion from thence to warn others not to delay their conversion till they were laid on a sick-bed, otherwise it might fare with them as it

did with her ; and though their conversion might be complete and of the right kind, they might fall into the same fear and anxiety which this person experienced. Besides, late conversions were often very doubtful, and seldom sincere ; and many were taken away suddenly, without being able to think of turning to God.

I must here mention another seemingly trifling circumstance, which, however, served to encourage me. I proceeded to a village at no great distance from Glaucha, to purchase firewood ; but I was told that the wood had been stolen from the forests of the lord of the manor. This the seller himself confessed to me, and stated, at the same time, that they could not do otherwise. For the Roman Catholic proprietors—the convent of Trebnitz—oppressed them because they were Lutherans, and hence they were obliged to help themselves to cover the damage they sustained. I spoke to them all, and asserted that it was unjust, even though their landlords acted unfairly by them. And because they would not listen to me, I told them that I would not buy any stolen wood, knowing it to be so. The poor people wondered at this, and thought it very strange. I did not, indeed, know where else I could obtain what I required ; but believed that the Lord would provide. And so it happened ; for soon after Mr. Von Kessel turned a large tract of forest-land into fields, and sold the trees. I then obtained as much wood as I wanted. I perceived from hence that the Lord provides for us, particularly when we omit anything for conscience sake ; believing, at the same time, that the Lord will give what is needful, although we do not see from whence it will come. But from the oppressive conduct of the landholders we may see how unjust landlords make dishonest tenants. Thus a whole district is sometimes full of unrighteousness, avarice, and deceit, and scarcely any one thinks it any longer a sin to take unfair advantage of his neighbour.

Having mentioned above a Mr. Von B——, who was one of my debtors, I will here relate something in which I

also perceived the Divine guidance. The little money I had consisted of a mortgage on his estate, which had continued full forty years. The former proprietor, and likewise his father, had regularly paid the interest half-yearly. On his father's decease he was desirous of undertaking the management of the estate. But the rest of the family would not consent unless the mortgage were annulled, and changed into a mere acknowledgment of the debt. On this he begged me much to give my assent to this arrangement. All my friends, and the lawyers in particular, persuaded me to the contrary, and I myself knew, that to all human appearance a mortgage was better than a mere promissory note. But when he besought me so urgently, stating that he hoped for a blessing on this his paternal estate, and knowing that he was a man of integrity, a good manager, spent little upon himself, and took an active part in farming, I thought, after fervent prayer, that I must do what was most in accordance with faith and love. I therefore applied to have the mortgage cancelled, which caused no little astonishment to the authorities. It was not, however, very long before the man died, and his widow could not keep on the estate. My friends now endeavoured to excite my apprehensions; but I had no anxiety about the matter; for I knew that I had done what was right. His sister then took possession of the property, and finally consented to have another mortgage prepared, half the expense of which I bore, so that she had no excuse. The mortgage was continued for several years, till the estate was sold, and the money was to be returned to me. I did not like this at first; but the Lord manifested his providential care in the matter. For as the Polish princess, who was the purchaser, refused to let the mortgage be continued, I received the money, which was afterwards of great service to me; for when the war broke out, money became scarce, and a great dearth prevailed. In this way the Lord provided for my future support. Let us, therefore, only be calm when anything occurs which is contrary to our wishes. We shall after-

wards see that the Lord does all things well, even in temporal matters.

I now come to the sickness and death of my wife in 1734. She had been much weakened by a variety of attacks, and during these sufferings the Lord visibly hastened her sanctification. By his overruling providence, her end took place at a distance from home. The Countess Von Gefug, with whom my sister was at that time residing, came to Breslau, and took us and our children with her to Menzé. My wife had felt unwell at Breslau, and three or four days after our arrival at Menzé was obliged to take to her bed, and her illness daily increased. The Countess sent for our medical attendant from Breslau, and nursed and waited upon her in every possible way. But it was of no avail, and after some days she was seized with convulsions and great inward heat. I soon received the impression that the Lord would remove her from me, and therefore endeavoured to prepare myself by prayer and supplication. The Lord also strengthened me again by a passage of Scripture, which had already comforted me on a former occasion. And when the sacrament was administered to my wife I received it with her, and the Lord enabled me to bear all that I suffered, notwithstanding my bodily and spiritual weakness, particularly by refreshing the dear departed soul in a very inexpressible manner, and by gloriously manifesting the work of grace which had been wrought in her, as well as by dispelling the many temptations to which she was subject, so that she was full of the praises of God, especially on the day she had received the sacrament. She then thought with much kindly feeling of her friends and acquaintances, particularly of her sisters; and on my inquiring what message I should give them from her, she answered, "There is nothing in all the world but vanity; in the love of Jesus alone is repose."

As she lay in a handsome apartment, and had everything which could soothe and comfort her, she called to mind what Mr. Mischké had said at her mother's deathbed, after he had just come from Menzé, and had been reminded

by the beautiful saloons there of the heavenly habitations—the mansions in our Father's house, which had much edified her dying parent. My wife was now powerfully reminded of this by occupying one of those very rooms, and she said, "I am now lying in these beautiful earthly apartments, and enjoy every kindness and attention; but my spirit will soon enter into the heavenly mansions, where I shall be eternally happy." The Lord removed her to those blessed abodes in the full enjoyment of peace, and a lively hope of eternal felicity, on the 11th of November, 1734, in the forty-first year of her age, and after her decease manifested his gracious care of me and my children in a variety of ways. The Countess bore a great part of the funeral expenses, and constrained me to remain with her, together with my children, for three months longer. This was a great relief to me in my sorrow, as it was also certainly a peculiar arrangement of Divine Providence that my wife died at Menzé. For at home I could not have procured her all the nursing and comforts she required, and everything would have been much more painful to me. And yet the very circumstance of her dying in a strange place induced many who sympathised with me, amongst whom was the Count Von Sornu, to send me abundant help, so that I received that year more than a hundred dollars towards my support. Thus it is that the wisdom of God rules on the earth, and its delights are with the children of men, to do them good, and to guide them in a truly wonderful and blissful manner.

With reference to my wife's decease, something occurred to me on one occasion which I could not ascribe to any natural cause or effect. I had never heard or seen anything during my whole life, that could be ascribed to the action of a spirit or to preternatural causes; and whenever I heard of anything of the kind, I let it pass, without troubling myself whether it was the truth or mere imagination. But still I did not oppose it when credible and sensible people related things of the kind which had happened to themselves. That which occurred shortly before

my wife's death was as follows :—I was in the large dining-room of the Countess's house at Menzé, from which there was a door into the patient's room. I was walking up and down the room praying, when I heard a horrible fall, and a noise as if a quantity of boards had fallen down from some high place, so that I thought it would be heard not only through the whole building, but also in the court-yard and beyond it. I looked down from the windows on all sides, but could not perceive that anything had fallen. I went into the sick-room, and inquired what it was that had caused such a noise, but all present said that they had heard nothing. On which I went again into the dining-room, and returned a short time afterwards to the patient. Those who were in the room then asked what had happened in the dining-room immediately after I left them, for they had heard a loud noise, just as if all the chairs in the room had been thrown about. This they had all heard ; whilst I, who was in the dining-room, had heard nothing. We could not regard this as proceeding from any natural cause, and regarded it as an announcement of approaching death. The wise men of the present day regard things of this kind, which they cannot comprehend with their reason, as mere imagination and a tale. But they ought to reflect that we know little or nothing of the doctrine of spirits, or even of our own souls. It is very possible that our forefathers were too credulous in such matters, and that many superstitions have continued, especially amongst the lower classes, from Papal times. But in our supposed enlightened age we are often overwise. In the attempt to prevent and put down superstition we fall into unbelief, and even reject and deny what the Scriptures state of good and evil spirits. Hence many also deny the inward temptations of the adversary, are consequently destitute of all fear and care with respect to Satan, and neither watch nor pray that the Lord may preserve them from his power and influence. And even as they deny or throw doubt upon the operations of the Evil One upon our spirits, so they bring forward a variety of objections against the gracious

influences of the Holy Spirit, and regard what is said of the operation of the Spirit of God as something fanatical and imaginary. This has gone so far in the present enlightened age, that with the intention of making everything intelligible, and thereby assisting our faith, we scarcely believe anything in reality ; and thus, since we do not believe the truth, we believe a lie, and fall into Pelagianism, Socinianism, and even into infidelity. It is acknowledged by many, that the too great love of philosophy and its abuse is the cause of this state of things ; but the chief cause of the present scepticism and supercilious infidelity is, doubtless, the want of knowledge with respect to our fallen state, and the depravity which is the result of it. It is not believed or felt that we are so deeply fallen ; and thoroughly depraved nature is held to be good and innocent, and much is said of natural virtues. Oh, if these high-minded, self-conceited individuals, only knew their own evil hearts and the power of Satan, they would speak and write very differently, and not oppose the faithful servants of God, or their doctrine and mode of teaching, or seek to reform and amend it. They would first amend themselves and seek for real conversion of heart ; they would then experience what takes place in real repentance and conversion, and that religion does not consist in mere speculation, dry morality, and heathenish virtues.

VI.

FROM THE DEATH OF MY WIFE.

AFTER the death of my wife, on leaving Menzé, I removed to my sister's in Breslau, because she did not wish to live in the country, and because I could send my children to school there. After residing some time in Breslau, I observed that many of those who were awakened went to Herrnhut, and on their return made use of quite a different language when speaking on spiritual subjects. Many things which were observable in them were very good, since some were brought to a better knowledge of the Gospel, which was also proved by the many beautiful hymns they brought with them from thence; but others were very sectarian, and thought that all except those of their way of thinking were too legal. Previously they had been very legal themselves, and had insisted on sanctification and the imitation of Christ, without properly deducing it from a principle of faith, and then scarcely any one was holy or sincere enough for them; but now, when they had obtained a clearer view of the Gospel, they went too far in the opposite extreme.

Now I was well aware that, even amongst many of the awakened, a vital knowledge of Christ and his precious Gospel is something rare, and that many well-meaning preachers moralize more than they preach the Gospel. I therefore could not reject the good I found amongst them and their enlarged views of the Gospel. They asserted at the same time that many zealous servants of God now agreed with them. Of these they mentioned several, some of whom were personally known to me, and others by their

writings, as highly favoured and sincere Christians. They believed, however, that other servants of God who were opposed to them had relaxed, and were no longer so much in earnest ; by which they meant in particular the preachers at Hallé. All this caused me much sorrow, so that I could not sleep for many nights. I thought of the words, "Prove all things, hold fast that which is good," and I was afraid of rejecting anything that was good. I was opposed, however, to the sectarianism I observed in some of them. Not being able to speak with any one who had more experience than myself, I was the more troubled ; but this drove me the more to prayer and to searching the Scriptures, as well as the writings of approved teachers of former times. And as I believed that a new edition of the *Golden Treasury* would soon appear, I added a few remarks, which referred the reader to the pure truth in the word of God, and also warned against sectarianism, ill-timed proselytism, and other erroneous tenets and practices, but without mentioning any names. I then sent these additional remarks to Hallé, where they were soon after introduced into the new edition.

The following year I was frequently tempted to change my condition and marry again, because the children were still young ; and both my sister as well as other friends advised me to take this step. There was a person in Glaucha to whose awakening my conversation and meetings had been blest. I also felt an inclination for her, and she for me. Her pious mother would gladly have seen her married to me, as well as my sister also. There was nothing, therefore, of an outward nature that stood in the way ; but inwardly I was much afraid of undertaking anything which was contrary to the Lord's will and counsel. I therefore prayed fervently that I might be preserved from acting merely from my own impulse, and that he would lead and guide me according to his purposes concerning me. I was, in particular, induced not to take any hasty step by hearing in a sermon these words quoted from Psalm cvi. 13, "They waited not for his counsel ;" which

impressed me very forcibly, and invited me to be still more urgent in prayer and to a quiet waiting for the counsel of God. For my conviction was, that though all my friends advised me to it, yet I must wait to see what was the Lord's will. And he then enabled me to avoid entering into any engagement with the person in question.

Soon after, another temptation presented itself, which served to deliver me from the first, and finally to induce me to give up all thoughts of marrying again. A person was proposed to me who lived amongst the hills, whom I had known for many years to be a sincerely pious woman, and who was now a widow. She had some property, but I was too apprehensive of this to seek her on that account. My eye was single in that respect, and I had no reserve in my conscience, which would have been the case had I felt a desire for earthly wealth. My sister and my nearest friends also recommended it; and as Count Reuss of Cöstritz was just at that time in the neighbourhood, he not only advised me to marry, but gave me some ducats towards the expenses of a trip to Carlsbad, whither I was intending to go, and that on my return I might call at the place where the pious person above-mentioned resided. I took a pious attendant with me, who was also well known there. I passed much of my time in prayer during my stay at Carlsbad, because my situation caused me much anxiety, and I was desirous of being led entirely according to the Lord's will. Whilst using the baths, I had overheated myself on one occasion, and thereby brought on hypochondria to such an extent, that I almost believed I should never recover. But the Lord healed me of this attack by an apparently trifling remedy.

Before I mention my journey home and other events, I must first notice a remarkable providence of God, in which I experienced the punctual fulfilment of his promise. During my absence from home a great inundation had occurred in Silesia, which overflowed all the fields and destroyed the crops. Hence arose a great dearth and famine, and many hundreds died of hunger. In this the Lord

clearly showed how he could visit a country with dearth and famine, which was otherwise more fruitful than other districts. Silesia is a fruitful land, where corn and food of all kinds are much cheaper than in other countries, except that in the hilly regions towards Bohemia it is always somewhat dearer. But near Poland it is very fruitful, and everything very cheap; and Poland is quite a granary, from which other countries are supplied, as the immense corn-trade in Dantzic shows. It was now quite reversed. The nearer to Poland the greater the famine, which was so severe in that country, that in many towns whole streets were depopulated by it. The Lord let me feel nothing of all this distress. My children were in Oehls with their aunt, and my sister was with the Count's family there. When I was in Bohemia, there was also no want; for in that country there was such an abundance that the barns could scarcely contain it. And on my return home, I remained with the noble family above-mentioned as long as they were in Silesia; and when they took their departure, the Countess of Menzé, who was there at the time, requested me to accompany her home, with my children, sister, and attendants. And we stayed there more than a quarter of a year, because she would not part with us sooner. I could thus economise my income, and I have never had more than during this very famine. Thus the words were verified, "In the days of famine they shall be satisfied." Yea, we had even abundance. I experienced the same providential care over me during the Silesian war, being out of the country, and out of danger and the fear of want. Blessed be the Lord for the many instances of his watchful care and providence which I have experienced in the course of my life!

I now return to my journey from Carlsbad, and what occurred at the place of my destination. Having finished my course of baths some days, I would gladly have taken my departure. As my money was almost all expended, I could not hire a carriage for myself; and when I wished to set out in the company of others, I could find none

according to my wishes, and was therefore obliged to wait for some carriage which was returning empty. One day I ascended a hill which lies toward the west, and prayed, commending all my goings, together with my return, to the Lord, for whose aid and providence I waited. After I had finished praying, I rose up, and observed on a hill which lies to the east, and over which the road to Saxony passes, a carriage with four horses. I descended the hill immediately, in hopes of finding an opportunity to take my departure. On reaching home, the coachman drove past with a convenient carriage, which was quite empty. I asked him who he was going to fetch? He said, the burgo-master and postmaster of Görlitz. Now my physician had told me the day before that these gentlemen were desirous of seeing Prague, and had actually set off for that city, although they had ordered a carriage from Görlitz to fetch them. I stated this to the coachman, and asked him if he would take me with him, since he was about to return home empty. He immediately agreed to do so; and it cost me little as far as Görlitz, because, as he himself said, those gentlemen who had ordered the carriage would have to pay for it in full. I therefore obtained a very convenient carriage quite alone for myself, and could the better converse and pray with my attendant. This circumstance greatly strengthened my faith, and I regarded it as an assurance that the Lord was guiding me.

I was the more inclined to think that it was the will of God I should proceed to the place whither I was going, because it lay not far from Görlitz. But here I was mistaken. I thought the affair I had in hand would succeed; but it ended in a very different manner to what I had expected. It was true, indeed, that, according to the Lord's guidance, I should go to the place I intended; but not that I should succeed in the object I had in view, but rather lay it aside and give up all further thoughts of marrying again. My intentions, indeed, were pure and good. They were simply these:—that I might give my children a better education, and with the property I might

possess by this marriage, I might do many things which might serve to advance the kingdom of God. But the Lord's purpose was to lead me in paths which at that time I knew not, which conduced much more to the promotion of his kingdom, whilst my children were likewise provided for at the same time. For the eldest obtained a stipend at Oehls, in the seminary instituted by the Count Von Cöstbath, and the youngest was taken into the employ of the court at Cöstritz.

It not being the will of God to leave me in Silesia, nor at the place to which I was going, the affair I had undertaken came to nothing. The person, whom I had long known, resolved upon remaining unmarried, although she was attached to me, and advised me against it herself. She said she had much trouble with regard to her property, and that I ought not to burden myself with it. I might find it a much more difficult matter than she did, because I was unaccustomed to have much to do with money. I was certainly much astonished at this refusal. But as she did not entirely reject the offer made her, and as I had hitherto enjoyed the Divine guidance in such a wonderful manner, as I also well knew that such matters are often preceded by great trials, I still continued to believe that my object would be attained, and other pious friends strengthened me in this belief; nay, I was at length so certain of it, as to think, that whenever I began to doubt of it, it was sheer unbelief. But at length, when I received a decided answer in the negative, it was a severe trial to me, and almost made me think hardly of God, because my intentions were pure, and I had always the most hope when earnest in prayer concerning it. We may be well aware that the Lord is guiding us, and permits us to take certain steps; but we ought not to infer from thence that our next steps will equally succeed as we expect. With regard to encouragement and the strengthening of our faith, we may certainly infer that the Lord, generally speaking, will lead us in the best and safest manner, and do all things well with respect to us, but not in the way we

imagine ; and that what we undertake must necessarily succeed, although we believe it to be good for us. For the Lord often leads us, as he says in his word, “ in paths which we have not known.” All this I learnt to understand and practise better from this trial. And I also saw that we must not at all trust to our feelings, whether they are those of fear, anxiety, or joy. The first time I entertained the idea of marriage, I was the subject of great fear and anxiety, and regarded all thoughts of it as a temptation of Satan. In the present instance I felt much confidence, and regarded it as a want of faith, or even a suggestion of Satan, when inclined to doubt of the result ; and yet I was mistaken in both cases. For the former was of Divine ordering, but the latter a temptation of the adversary. If I had succeeded, I should have proceeded in a very different path, which, as I clearly saw afterwards, would not have been so beneficial to myself and others. I should not have left Silesia, nor have come to Cöstritz, Saalfeld, and Hallé, and consequently not have written the works to which the Lord has granted his blessing.

There was afterwards another affair in which the Lord’s guidance with respect to this matter, and the trial I experienced, served me as a light, and taught me how to act in it. I have already mentioned, that many of those who stood in connexion with Herrnhut caused me much sorrow ; and what more particularly affected me in the matter was, that several of them, who were my intimate friends, no longer fully harmonized with me. When I was in Menzé, I visited a Mr. Von S——, with whom I had otherwise been on the best of terms, so that I scarcely knew any one amongst the landowners who was so sincere as this friend. I found him also much captivated by what he had seen and heard at Herrnhut ; but his lady still more so. I met there a great number of the gentry from that and other places, and they were almost all of the same mind. There was much that was commendable in them, for they had before been very sincere ; and there were several amongst them who had obtained a deeper insight into the truths of

the Gospel. I was induced to hold a religious meeting with them, at which many of the lower class from the village were present. But in all that I found good amongst them, there was something sectarian. I observed this likewise in many of the letters which were read at their meetings, which were written by the missionaries of the church at Herrnhut, and described what they had accomplished in various places. Some were so prepossessed in favour of the church at Herrnhut, that they received everything which the latter decided upon or enjoined as from God himself, and entirely yielded themselves up in obedience to it. They sang very beautiful hymns to pleasing melodies, with such a soft and captivating tone, that sensual feelings might have been easily excited by them, but which these good people regarded as the pure operation of the Holy Spirit. I will not deny that the Spirit of God may not have been carrying on his work in them; they erred, however, in estimating the measure of the Spirit in themselves, and in regarding everything as proceeding from the Spirit's unction, whilst much was probably only natural.

Amongst these gentlemen there was a Mr. Von K——, and another Mr. Von S——, a cousin of our host's. The former told me he frequently thought the people at Herrnhut were in error, and was inclined to take offence at them; but he was soon reproved for it in his heart, and obliged to intreat God to pardon his sin. This perplexed me much, so that I thought I must be careful not to take offence without reason, and sin against them. But when this idea was taking possession of me, I called to mind my recent experience with regard to the offer of marriage; and I then thought that, although Mr. Von K—— was reproved in his conscience, and compelled to ask forgiveness, yet the inference was not to be drawn from thence that all was correct, and that there was no sifting or temptation of the adversary in the matter; for I was reproved for doubting and want of faith, and urged to implore forgiveness on that account, and yet it was a temptation and not the will of

God. But as my intentions were sincere, and another would have done wrong if he had accused me of impure motives during my guidance at that time, and the trial that arose from it, so these people may also be quite sincere, and we should likewise be doing wrong if we were to judge them severely. They may, however, still be in error, as I was in the object I had in view, however disinterested in my intentions. I have never repented of having acted in conformity with these sentiments, though some have blamed me for being too lenient; but I wished to deviate neither to the right hand nor the left—neither to infringe upon what I recognized as the truth, nor act contrary to charity; a medium course which was not easy at that time, and cost me much prayer.

On my return to Breslau from Menzé, my dear sister and her children were seized with a serious illness, and on their recovery I also fell sick. My sister was much troubled during this illness, in consequence of having involved herself too much in pecuniary matters in order to serve others, from which she feared that after her decease we might experience much trouble and unpleasantness. For she had borrowed much in order to lend to others, who never repaid her either principal or interest. Her intention therefore was, if she recovered, to have no more to do with such matters. Oh, how many, who know something of the truth, will deeply regret, under such circumstances, that they have involved themselves in pecuniary affairs, not to serve others, but only to enrich themselves! And how heavily must it weigh upon those who have practised all kinds of usury, and even committed much that was unjust!

With regard to the illness of the children, the attacks of disease which the youngest of them endured were so violent, that the physician at one time had considered the case as hopeless. The sorrow and sympathy I felt at the painful condition of the child, without hope of life, and yet unable to die, was so great, that I could willingly have yielded him up to God; and he was himself desirous

of death. I have never prayed to God for the life of my children, but only that he would make them his children. This was afterwards a comfort to me, when I had so much to suffer in the sequel respecting them. Once, when the child above mentioned was suffering severely, and my grief was great in consequence, I had a glance afforded me into the paternal heart of God, who in all our afflictions is also afflicted, and the angel of whose presence saves us. Oh, that we could more fully appreciate the loving-kindness of the Lord! we should then find comfort in all our afflictions. But our unbelief always tries to obscure it, and causes us to regard God often as a severe judge, rather than as a merciful Father. The Lord help us, and expel all darkness from us!

When the children were all well again, I was myself seized by a severe and tedious fever. During the last year of my residence in Breslau, I was unable to procure a pious tutor for my sister's children. I therefore instructed them myself, and became, by so doing, so weak as to be obliged to take my bed. The fever was so violent, and weakened me so much, that I could neither read nor pray. But my heart was ever directed to the Lord, and I experienced great inward peace. On recovering a little, after many weeks' illness, the Lord again granted me grace and fervour in prayer, and rendered his word very powerful and edifying to me. I also derived much comfort and benefit from the writings of Thomas Goodwin, and Herberger's *Magnalia Dei*. My state at that time was one of universal and sympathising love, accompanied by deep humility. I regarded other children of God as angels compared with myself, and myself as most miserable and imperfect, although really converted and enjoying the Divine favour; so that I could heartily bless and praise the Lord. I was in such a blessed state, that I would afterwards have endured another such tedious illness, if it had only the same salutary effect on me. Thus is God able to make us willing to suffer, when he lets us see and taste his goodness and loving-kindness. For his favour is better than life, and

therefore better than health. And if bodily disease promotes the health of the soul, we may be well satisfied.

When I was well again I received a letter from Cöstritz, in which Count Reuss requested one of my sons to be with him, and promised to provide for his temporal and spiritual welfare. After much consideration I fixed upon my youngest son for this purpose, for the eldest had obtained a stipend at the seminary at Oehls, as already mentioned. But the youngest being only ten years of age, I would not send him with other people, but took him over to Cöstritz in 1740 myself. This was a particular arrangement of Providence, and a path which I had not known. I purposed remaining only a few weeks in Cöstritz, and then to return home by way of Hallé. But the Lord had resolved to retain me in Saxony, so that to the present hour I have never revisited my native land; and to conduct me to several places where I and others have experienced a blessing.

VII.

REMOVAL INTO SAXONY.

A.D. 1740.

ON the journey I met with many unpleasant things, and on reaching Leipzig, which I could not immediately leave, my son was seized with the small-pox. Hence I was obliged to stay above a week in Leipzig during the fair, which was no small trial for me. But the Lord helped me through it, and I arrived safely in Cöstritz. When I thought of returning after a few weeks' stay, the first Silesian war broke out, which rendered the roads so unsafe that I could not proceed. The Count's family also insisted upon my remaining, and thus I continued there above half a year. During this period I wrote several small tracts, as well as a few hymns. I attended the daily meeting for prayer, as well as the conference of ministers, and had a Bible-class with the tutor of the young nobility and some other friends.

Meanwhile I received several letters inviting me to Saalfeld, as well as to another highly-favoured place ; but I chose the former, and proceeded thither by way of Obergrätz and Ebersdorf. In Obergrätz I lodged at the castle with Mr. Junius, who was at that time chancellor, and kept the Whitsuntide holydays there. At Ebersdorf I lodged with Mr. Von Bonin, but dined with the noble family. I previously besought the Lord to teach me how to prove all things and hold fast that which was good, and the Lord graciously heard my prayer. I found there much that was good, especially in the Count himself, as well as in

many others, and almost the whole court. Mr. Steinhofer, the court chaplain, preached and held prayer-meetings in a very edifying manner. The children were well taught, and altogether—old and young—were initiated into the word of God. The court chaplain, however, occasionally made use of some expressions in his sermons which did not satisfy me. Thus, he went so far, in a discourse on Heb. ii. 15, which was otherwise very edifying, as to say, that “Hence the fear of death is a sign that the man is still a slave to sin and Satan.” This was certainly no comfortable Gospel for a dying-bed. Luther says, on the contrary, that “If we had overcome everything else, we might still be assailed by the fear of death.” Mr. Steinhofer, who was otherwise a sensible, experienced, and learned man, afterwards left Ebersdorf, because in many things he was not listened to ; and was afterwards a preacher, and at last superintendent, in his own country, where he had great success, and wrote much that was of an edifying nature.

After spending a month at Ebersdorf—not without benefit to my soul—I went to Saalfeld, and resided with Superintendent Lindner, whom I had known in Silesia, but dined at court. I thought of remaining there only four or five weeks ; but after a time the family of the Duke requested me to remove to the castle. Having nothing to call me back to Silesia, where war still prevailed, I regarded this invitation as another Divine interposition on my behalf, and I continued there for five years. Since I required there little or nothing of my income, my dear sister in Breslau, without my knowledge, had let it accumulate to a capital. I had requested her to take from the interest due to me what she required to make her comfortable, and was therefore the more grieved after her decease to find that she had stinted herself, in order to accumulate something for me and my children.

After being some days in Saalfeld I learnt the reason of my being invited thither. There was at that time, as is frequently the case, alas ! in other places also, some misunderstanding among many of the servants and children

of God. For although, as regarded themselves, they were of one mind, and had nothing to say against each other, yet they easily came into collision, and cherished misunderstanding and suspicion with regard to a third person. And the individual respecting whom so many different opinions were expressed, was no other than the Duchess Frederica herself. Some of them acknowledged that the Lord had begun a work of grace in her soul, and regarded her as a child of God ; but others had many doubts about it. The worthy lady, in consequence of this, and of her anxious mind and continued illness, was greatly tried. Hence Lady D—— advised her to send for me, since I was in the neighbourhood, and speak with me on the state of her soul. On this being done soon after my arrival, and on clearly recognising a work of grace in her soul, I spoke with her in such a manner as I believed might, with the Divine blessing, tend to her comfort and advancement. This induced her to place great confidence in me, and she almost daily requested me to ride out with her. On one occasion I rode with her and the Duke to Greifenthal, and the Lord granted his blessing to the excursion, for we were able on the way to speak of much that was edifying ; and in Greifenthal I had also a conversation with the worthy clergyman of the place, on those words in 2 Peter, i. 2, “ Grace and peace be multiplied unto you,” which was very encouraging to us all. For we considered that we were in ourselves so entirely destitute of anything that is good, that we needed much grace, and because we had so many enemies we required much peace and strength ; and that which was desired in these words was also given. The Duchess afterwards requested that such a conference might be held at Saalfeld, in her apartments, with the pious gentry there, and in the presence of her consort and her lady-in-waiting. Accordingly a conference was held twice every week, and was continued until I was hindered from it by being again obliged to proceed to the baths, because of my debility and my becoming weaker from so much speaking. However, whenever we went to the communion, as well as

on all the festivals of the Church, I wrote a meditation, which I read to the whole family and whoever else was present, and occasionally spoke upon it. In the sequel, after I went to Hallé, some of these were printed. I also composed several hymns, and as I had received in Grätz a very clear insight into the doctrines of the Gospel, and had written down my thoughts upon them, I read the treatise on one occasion to the noble family and the rest of the court. Mr. Von G——, the master of the ceremonies, had it copied, and took it with him to Farenstädt, not far from Hallé; from whence Christian friends sent it to Hallé, where it was printed under the title they had prefixed to it—*Short and simple, but deep and edifying Thoughts, on true Conversion to God*. This was the first of my writings which appeared in print after the *Golden Treasury*. The Lord accompanied it with his blessing, and it was reprinted in three different places, and afterwards regularly printed amongst other works at the Orphan House, where it has already passed through six editions. I was afterwards requested to write more circumstantially upon justification, which occasioned the production of the tracts on *The Great Work of Repentance*, *The Important Article of Justification*, and *On a Permanent Abiding in Christ*. In these three tracts I explained more at length the substance of the one first mentioned; but they continued by me in manuscript for many years, when they were at length printed at Hallé. From hence we again see how something trivial in its origin may become a blessing, and grow into a work of some importance.

With regard to the tract first published I must mention, that when it was printed in Hallé, one of the worthy teachers at that place objected to some of the expressions in it, and stated his views of it to one of my Saalfeld friends, who was at that time in Hallé. The latter, after his return, did not hesitate to mention the opposite opinion at a public dinner, and to agree with it. It was not the opinion itself, nor the communicating it, considered in itself, which grieved me; but it was the fact of its being

done so publicly in the presence of worldly-minded men, who think still more irreverently of religion when they see that the children of God differ about it. However, I held my peace. The testimony of my conscience, that what I had spoken and written was right in the sight of God, was more to me than the applause of men. And God soon justified me and my little work, even in the judgment of my friend. He was afterwards the cause that three hundred copies of it were ordered at once for Holstein. I never personally blamed him for his conduct in the matter. A pious and attentive reader may learn from this circumstance not to be disturbed, when his actions or his public teaching and writings are blamed by others, and even by his fellow-Christians. He must only be convinced in his own conscience, that what he said or did was in accordance with Divine truth, and that he in nowise sought his own glory. We do not act for the best when we immediately resort to arms, and endeavour to fight our own battles. "In quietness and confidence must be our strength" (Isaiah, xxx. 15), and the Lord will then not fail to justify us in the sight of his children, and, if need be, before the world, as I have often experienced in my own case and that of others.

About this time I was greatly cheered and encouraged by those glorious words of Christ, "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John, iii. 16.) I repeated the passage many times over, as children do when learning their lessons ; and the oftener I repeated it, the more was I encouraged and strengthened in faith ; so that I thought at length, "These words shall be my comfort in the hour of death." The following days I meditated and prayed over every word, and derived from them additional assurance, and the hope that the Lord would let them prove a consolation to me on leaving this world, as had been the case with many others.

I cannot omit to mention here something respecting Mr. Handschuh, the governor of the pages, because I had

much to do with him in Saalfeld, since I lodged on the same floor with him. This person was born in Hallé, and brought up in the school at the Orphan House, where he had also been awakened, but afterwards spent some years at the Leipzig University, when he became less alive to divine things. However, he continued outwardly a virtuous man in the eyes of the world ; but he was ignorant of the depth of his natural depravity, and still more so of Christ as the only Redeemer from sin, and hence he regarded himself as righteous. But when he came to Saalfeld, and attended the preaching of the faithful servants of God in that place, and witnessed the excellent example set by the noble family, the gentlemen of the court, and others, his views became completely changed : he learnt to know his inward depravity, and now saw that with all his outwardly correct and virtuous conduct, he could not stand before a holy God, or be acquitted at his tribunal. Under these convictions the agony of his mind was great ; but he gradually began to place a particular confidence in me, and revealed to me the state of his soul. I spoke with him, as with one that was weary and heavy-laden, and brought forward what I conceived might serve to reassure him. The Lord blessed what I said to him, and especially the little tract above mentioned, *On True Conversion*. He received some comfort, and enjoyed some degree of peace ; but his fears returned upon him with more violence than before. He went about this time to the holy communion ; but on the day of preparation he was severely tried, and as the time drew near the conflict he suffered became more violent. He then came to me and said, " It is all over with me ; I cannot believe. It is utterly useless to think of receiving the sacrament, since even the Christian religion itself seems only a fable." I was enabled to speak to him with more than usual liberty, and assure him that the Lord would soon help him, and that he ought not to absent himself from the communion ; for it was established chiefly for such poor, sick, and wretched people as he was, in order that they might be strengthened by it. The Lord also

speedily delivered him from his distress and trial ; for the very day that we went to the communion, he was most powerfully assured of the favour of God and the forgiveness of all his sins, during a sermon from Superintendent Lindner, and felt his faith greatly strengthened. He soon afterwards gave a very edifying address at the castle on the words, " Come unto me, all ye that are weary and heavy laden," &c., and was ordained shortly after to the ministerial office. He was then frequently invited to supply for preachers in different parts of the country, who were either ill or prevented from preaching by other causes. And this was a kind of prelude to the work he had afterwards to perform in America. After the death of Duke Christian Ernest his engagement was at an end. I therefore proposed to Dr. Franké to send him to Pennsylvania. He accepted the call, and was much blest in his labours there, although he everywhere found great opposition and had much to suffer.

During the period of my residence in Saalfeld I wrote several pieces, which, though not entirely complete at that time, were afterwards printed in part at Hallé. Amongst them was one entitled *Warning and Preservation against Apostasy*; the occasion of which was as follows :—There was a certain Prussian Lieutenant-Colonel Von B——, with his wife and step-daughter, a Mademoiselle Von H——, in Saalfeld. They often came to court, and I sometimes went to them in the town. As the latter in particular was powerfully awakened, and the Lord had blessed my conversations with her, I was afraid lest, as she was still young, she might again fall away. I therefore wrote this *Warning against Apostasy* chiefly on her account. And the Lord graciously preserved her, and carried on his work of grace in her to the present time. During the interval she has been twice married. Her husbands were both of them brought by her means to the knowledge of the truth, and the first of them finished his course in a very blissful manner.

I also prepared another little work in Saalfeld, *The*

Disturber of Spiritual Peace, which was likewise printed in Hallé. There were also several other small treatises, one of which, entitled *The Freedom of Believers from the Law*, and which was written for the Duchess, I must particularly mention. The origin of it was as follows :—There were some who were very fond of the doctrines preached at Ebersdorf, and hence Mr. Steinhofer's sermons, which were taken down, were read before the court by one of the tutors ; and the Duchess desired me also to be present at these readings, and afterwards give her my ideas respecting the discourses. One of them treated on the freedom of believers from the law, and it contained much that was edifying and evangelical ; but still there were many things which were carried to an extreme. I said nothing against it, because I was afraid of becoming involved in disputes, but promised the Duchess to write down my thoughts upon the subject, which I immediately did. But before I finished it the Lord took that excellent and long-tried lady to himself, and thus liberated her entirely. When this treatise was afterwards published at Hallé, it caused me a controversy, in which the Lord assisted me, as will be mentioned in the sequel.

With regard to the sickness and decease of the worthy Duchess, she had been very weak a year before her last illness, so that she was confined to her bed for many weeks. In this sickness it was clearly seen that the Lord had long before commenced a work of grace in her, which he had also gloriously carried on. During this illness Mr. Schubert, who had formerly been court chaplain at Ebersdorf, and afterwards inspector and pastor at Zossen, came to Saalfeld, and lodged at the castle. He held several very animating and edifying meetings in the apartment of the Duchess, who placed great confidence in him. Hence she several times ordered his two postilla from Hallé, in order to give them away. Schubert's principles and mine were quite the same, having for several years attended together the preaching of the Professors at Hallé, where we were already intimate friends. The Duchess's last illness

was very sudden. The attacks were in the beginning so violent as to deprive her of sense and speech. On coming to herself again, and feeling her extreme weakness, she said, "Ah, let no one delay their repentance until they are laid on a sick-bed." That of which her heart was full flowed from her lips during her whole illness : she then spoke very edifyingly of Jesus and his merits, and their appropriation. But she gave evidence that her faith was of the right kind, because it wrought in her great patience, which she manifested during all her seasons of weakness and the whole of her last illness. For the latter was to her a powerful remembrance and proof of the love, patience, and long-suffering of God her Saviour, and consequently served to strengthen her faith, and incited her to heartfelt praise and thanksgiving.

I felt much troubled and humbled after her decease, lest I should have neglected anything or erred in some respects ; for in suffering the conscience becomes tender, and we learn more than at other times to observe and recognise the smallest sin. By command of the Duke I was obliged to prepare an ode on the death of the Duchess, according to a prescribed melody, which was sung in all the churches both in the town and country. After the funeral the Duke wished an account of the particulars of her life and last hours to be prepared, and requested a preacher to undertake it, who held a meeting weekly at the castle ; but he was taken ill, and could not accomplish it. The superintendent would not and could not comply with the request. The Duke, in conjunction with the latter, offered it to me. I excused myself, indeed ; but on being further urged I could not refuse. But subsequently it caused me great perplexity ; and notwithstanding all the persuasions of pious friends, I found the matter so difficult that it caused me sleepless nights, and I was at a loss how to proceed with it. After much conflict and prayer it was shown me what course I ought to take, and how to arrange the whole. The next morning I immediately applied myself to the work, with the Divine assistance ; yet still I

was not a little perplexed by the great difference in the statements and accounts given me by others, and which were not in accordance with the views I myself entertained. I have also frequently found that many take opposite views, and give different accounts of what takes place with a dying person, and so judge of and represent it as to be in accordance with the guidance and experience they may themselves have had, or even with their own erroneous opinions. I did not wish, in the present instance, to infringe upon the views taken by other servants of God; but still I could not conceal what I believed to be the truth, or act against my own convictions of the state of the deceased: and therefore this little work of a few sheets cost me much prayer and supplication. But the Lord heard me in this respect also, and assisted me throughout, so that all were satisfied with it.

After the death of the worthy Duchess I wished to remove from Saalfeld, whither I had been called solely on her account. But the Duke would not part with me, and I therefore remained there until he himself and many other pious friends had entered into their rest. Amongst the latter was Madam Von Dieskau, whom I had known in Hallé, whilst she was still unmarried, as a truly religious person. Whilst still single she was made a blessing to the noble family at Saalfeld, as well as to others; for she had a peculiar gift in speaking, to the edification of those who were about her, and in confessing the truth whoever was present. It was to be regretted that she was somewhat hard of hearing, and did not understand much of what was said in company. She said, however, that though she heard little of the conversation at table, yet she prayed meanwhile in her heart for all present. She was the authoress of a little book called *Female Converse*, and wrote a very moving letter, which appeared in the continuation of the *Indian Missionary Intelligence*, which deserves to be noticed here, because the beneficent sympathy she then expressed, afterwards incited many others to similar sentiments towards the

poor Malabar Indians. She sent some pearls as a contribution for them, and wrote with them as follows:—"I send herewith a small sum, which I collected on Sunday for the famishing Christians in Tranquebar. It amounts only to six dollars and six groschen. But I beg you to dispose of the accompanying pearl necklaces, and to remit the money for the naked and hungry as far as it will go. How can we wear such things, since they are altogether superfluous, knowing that there are children of God in other parts who attend divine service naked and bare, and in a famishing state, and be proud of such things, which are neither necessary to clothe us nor for our support? What will the Lord Jesus say to such conduct? How shall we justify it to ourselves on our death-beds? Though it may not remove the want that is experienced abroad, yet it may procure clothing for many. But let this suffice; the Lord Jesus requires it. If the women of Israel, when they wished for idols, could give up their earrings to make a golden calf, and thus commit great sin, we ought to feel ashamed at holding back in such a case. I only wish the pearls were ten times as large and worth ten times as much. I often think,—Lord, here they are; but what are they among so many? May the blessing of the Lord make up the deficiency." She also prepared many things in Saalfeld for the poor exiles, which she sent them; for she laboured in every possible way to do good. A certain Madam Von Neitsch came once to Saalfeld for the purpose of edification. Madam Von Dieskau received her into her house, and invited other Christian friends to meet her, that she might be edified the more. On being told by another pious female, that she was going beyond her ability in what she did, she answered, "I know not how long I may continue in the world" (it was not long before her decease), "and would gladly do more good on this side the grave, for beyond it I shall no longer be able." With regard to her husband, who was my most intimate friend in Saalfeld, he was at the time of her decease in a peculiarly elevated and collected state of mind.

They loved each other very tenderly ; hence he turned away his thoughts from her decease, because he believed he could not bear it. And when her end approached, the Lord gave him such an insight into the heavenly joy into which his faithful consort was entering, that he was unspeakably cheered and encouraged, and his heart overflowed with the praises of God ; in which state he afterwards continued. Thus the Lord, by his consolations, can make that which is the most painful, easy and pleasant to us, as I myself have often experienced in other things, when I had been afraid that such and such things were impracticable, and that I should not get through them without injuring my conscience ; and yet the Lord enabled me to surmount them.

After the decease of Madam Von Dieskau, she was soon followed by her most intimate friend Madam Von Geusau. The latter had been piously educated at Hennersdorf, from whence she went as lady of the bedchamber to Copenhagen, and afterwards to Saalfeld. There she made rapid advances in the paths of life, and ended her course in a very edifying manner. As I frequently visited her, and was well acquainted with the particulars of her life and guidance, and had been with her during her last illness, I afterwards published an account of her last hours, in which her diary, which she had kept by my advice, was of great service to me.

Her pious unmarried sister, who also resided in Saalfeld, and had no overplus of earthly wealth, testified her gratitude to me for this memorial of her sister in a substantial manner, and both before and afterwards manifested her benevolence, both directly and by speaking in my favour to others. And she subsequently did this at a time when I greatly needed it ; for I lost, in the sequel, much of my small capital. For a whole year I received no interest, and the source from which I was occasionally supplied was stopped, so that I was never so destitute of everything as just at that period ; of all which this pious lady knew nothing. But it was a proof that my heavenly Father was

well aware what I required, and therefore, when some of my benefactors withdrew their help, He incited others, and even those who were poorer than the former, to assist me. By acting thus, he intends to show us that we ought not to rely on any man, but on him alone ; and believe that, as the silver and the gold are his, when one source is dried up he can open ten others, and fill us with the tokens of his good pleasure. But it often happens, as those that have erected alms and orphan-houses have confessed by word and by letter, that they have frequently been disappointed in receiving help from one quarter and another, instead of which the Lord has stirred up others to assist them, on whom they had never thought, nor could have expected anything from them. But as the liberal hand of God is my reliance, I continued free from care and sorrow at the loss above mentioned, and even when my benefactors withdrew their aid at the same time ; for I had not relied upon them, because the words always sounded fearfully in my ears, " Cursed is he who trusteth in man, and maketh flesh his arm."

After finishing the works already mentioned I also completed the *Aspirations*, which I had commenced in Silesia, and sent them to Hallé, where they were printed soon after. A request then reached me from thence that I would write a small book for the poor, to which the Lord also granted me his aid ; so that the book proved edifying not only to the poor but also to others ; and many pious noble families have sent large orders for it for distribution amongst the poor, together with a gift of money, food, or clothing. The first edition was soon exhausted, and was followed by two others. I afterwards wrote another little work, which was printed at the expense of friends in Saalfeld, and appeared under the title of *A Word for all kinds of Sinners*. That which occasioned it was the fact of several hundred Prussian deserters passing through Saalfeld. For their instruction I wrote this little tract, and so arranged it as to make it useful to soldiers in particular. On coming afterwards to Hallé, I made additions to it, and

so altered it as to render it suitable for all kinds of unconverted characters. This little book has already gone through five editions.

The Lord now began to hear my poor prayers, so that I was enabled frequently to send something to the press. I had hitherto been able to complete but little, and though many things were written, yet they did not fully succeed. Having devoted myself to the Lord's service, I wished now to be able to accomplish something ; but as I could produce little effect by oral addresses I was anxious to do it by my writings. But at first nothing succeeded, and what was written lay by me in manuscript. Having now spent fifteen years in this manner, and sent nothing to the press but the *Golden Treasury*, I was often much grieved at it ; for I was afraid lest I should be like the wicked and slothful servant who buried his talent ; and yet when I set about anything I was not able to complete it. However, it was my daily and constant prayer that the Lord would still make use of me, and not let me continue entirely useless in the world ; and during the last years I spent in Saalfeld I was enabled to accomplish something, and send some of my treatises to the press. But in Hallé the Lord gave me especial grace and strength, so that I was able to send one or two of my works to every Leipzig fair. Hence they are the fruit of many years' prayer and supplication, of much trial, exercise of mind, and purification of soul. Men ought, therefore, to learn only to wait for the help of the Lord, when it seems as if we spent our strength in vain, and could accomplish nothing which might be useful to others. The time at length arrives when the Lord shows that he assists and blesses us. Amongst the works commenced in Saalfeld was *The Nutriment of Faith*, which, however, was printed only after I settled in Hallé.

In Saalfeld there were some who, though they did not belong to the Moravian Church, had a great predilection for those who were awakened at Ebersdorf, amongst whom was a certain Master of Arts from Jena. The latter once held a meeting at the castle, which was really very edi-

fyng, but he introduced a few sentiments into it, to which I could not assent. I said something respecting it to my intimate friend Mr. Von Dieskau, who was also of my opinion. This came to the ears of others, and even of the Duke himself, and hence they wished to have a conference with me on the subject. On its being held, I could not help clearly explaining my sentiments to the gentleman above mentioned. The matter had reference, amongst other things, especially to the doctrine of the assurance of the forgiveness of sins ; for the former firmly maintained that he who had not obtained this assurance was not a child of God. As I could not possibly approve of the position thus stated, one of the principal ministers in Saalfeld wished to act as mediator, and said he believed, indeed, that even people who had not this assurance might be children of God ; but they ought not to be told so, and assured that they were the children of God, but wait till the Lord himself made them certain of it. I replied that I was not fully satisfied even with this explanation ; for there were many who were really penitent, but were timid and desponding on account of the feeling of their utter depravity ; and it was just to such that the assurance ought to be given that their sins were forgiven them. For it was written, " Say to them that are of a fearful heart, Be strong, fear not," &c. (Isa. xxxv. 4.) The continual insisting upon the assurance of the forgiveness of sins had prejudicial results, as I had been witness of in Silesia, where people were often only asked whether they were certain that their sins were forgiven them, and this certainty was frequently derived from some period of particularly joyful feelings, by which many who were sincere were misled. Hence I have since that time frequently touched upon this point in my writings, and showed that we ought not to be too hasty with any one, but ought rather to incite and allure the timid and desponding to believe.

Amongst the things which are attended with injurious consequences is also the urging one's own guidance upon others, or seeking to bring all under the same guidance

and form, and when things are said prematurely to those who are awakened which they cannot then apprehend. With reference to this I remembered what was once said to me by the late Mr. Elers, a man whom I looked upon as my father, and who had great experience. Coming on one occasion from Silesia to Hallé whilst he was still alive, I requested him, as one who had been long exercised in the ways of God, to relate to me something of his experience, which might be of use to me in future. He was silent for a while, and then only uttered the few words, *Dies diem docet* (One day teacheth another). This answer did not please or suffice me at the time; but afterwards I well understood and experienced what he wished to teach me. He intended to say, that if much was unduly said to a person of the things which he had not experienced, he would neither rightly understand nor comprehend them; but by our own experience we are gradually better and more safely taught. Thus I recollect also having brought forward many things from the Gospel to my wife before we were married, respecting which she confessed long after that she had not rightly understood nor apprehended them at the time. Every doctrine, in some degree, will have its particular time. A mere legal urging and driving is certainly not the course to be pursued by a wise and faithful preacher; but an overhasty and untimely exhibition of the Gospel may also do injury, and lead minds, which are naturally frivolous, to a false security, of which I know many instances. There are many teachers who insist on an early state of joy, and would gladly prevent the individual from experiencing any degree of anxiety, and even warn against it; whilst it would certainly be much better for many, if for a while they felt a broken and a contrite heart, that in their distress the carnal mind may be more fully ascertained, assaulted, and slain. The heart is also by this means rendered more desirous of real divine comfort, and afterwards employs it in a proper manner, and not in the service of the flesh. By the abuse of the law a man may indeed be hindered in becoming a true evangelical Christian,

and thus suffer loss ; but the abuse of the Gospel is still more injurious : for it causes false security, frivolity, and great license to the flesh ; whilst the abuse of the law rather tends to mortify the flesh and place it under restraint.

During the latter part of my residence at Saalfeld, the Duke took my youngest son into his service in the capacity of page. I had previously much to endure on his account when he was at Cöstritz, but I had now still more anxiety and apprehension respecting him, especially when I thought of the demise of the Duke. And yet the words, "We must trust him where we cannot trace him," were a great comfort to me. My son enjoyed the very best tuition while at Saalfeld, especially before he first received the communion. But before we went together to the sacrament I was obliged to take a journey to Hallé, with the intention of placing my eldest son, who was to leave Silesia and meet me there, in the tutor's house. At Oehls he had, as already observed, a stipend of two hundred dollars per annum, which he had enjoyed for three or four years ; and, living with his aunt, it cost him nothing : so that the money could accumulate until he went to another preparatory school. Besides which he was in hopes of obtaining a yearly stipend of three hundred dollars at the University. Just as I was about to take my departure I received a letter from Silesia, in which I was informed that my son would not obtain the stipend, but that a dissolute young man, who afterwards did not study at all, was preferred to him ; although the court chaplain, who had married my wife's sister, was a director of the school, and one of my relatives the administratrix of the fund. Here it might be truly said, "Put not your trust in men." Even when our best friends promise us anything, we must not remove our confidence from God in order to place it in men. The Lord also had preserved me from such idolatrous trust in man and in worldly wishes. For, notwithstanding this unpleasant news, I continued tranquil and resigned, and soon began to think, "Who knows how fortunate it may be that my son has not

obtained the stipend ? it might even have been injurious to him." I had therefore to make a very different arrangement for him at Hallé, and did not place him where I first intended, but in the Latin school. As a great awakening took place there soon after, in which more than a hundred of the scholars participated, my son was amongst the latter. I hope also that the little spark which was then kindled will never be extinguished, and that God will hear my daily prayer for my children, and make them sincerely pious.

From Hallé I went to Cöthen to visit my brother, who, after the decease of the Princess of Nieuburg, was out of employ. On the whole of the journey thither and back I could trace the guidance and overruling hand of Divine Providence ; and on returning to Saalfeld I found some of my Christian friends had been to the preparation for the sacrament, which I received with them the following evening. I found my youngest son much changed for the better. The Lord had blessed the instruction imparted to him by his faithful servants, so that his conduct was now very different to what it had been previously. As may be easily supposed, I was much pleased at this, and gave God thanks ; but soon began to fear, that with the decease of the Duke he would be exposed to many temptations which might choke the good seed : which, alas ! was the case ; for during the Duke's last illness, his brother, the Duke of Cobourg, came with almost all his court to Saalfeld, which was the cause of my son's being again led astray and entangled in the vanities of this world.

With regard to the last illness and decease of his Highness Duke Christian Ernest, which took place on the 4th of September, 1745, his death was in many respects like what his life had been. During the latter, prayer and supplication was his chief employment. The kingdom of God lay particularly near his heart, and hence he prayed fervently for its extension, as also for his royal relatives and for the whole country. He often came to my room and prayed with me ; and every week we had a meeting for

mutual prayer in his apartment, which was attended by his pious councillors and gentlemen, who knelt down before God and prayed. There was probably not a room in the whole castle in which he had not offered up his prayers. And his dying bed was nothing else but prayer, for he prayed for many hours together; in which he particularly remembered, with great fervency, his relatives, especially in Cobourg and Rudolstadt, and all his servants and subjects: for he was anxious that all should be saved and blessed. Once, gathering up all his strength, he exclaimed in the presence of all, "Oh, that none may remain behind!" which words made a deep impression upon us.

I mentioned above that his death was in many respects like his life; there was, however, a great difference in some points. During his lifetime he was often the subject of great mental anxiety and apprehension; but on his death-bed, particularly at the last, he manifested great inward peace and assurance of eternal felicity, and all fear was overcome. He cleaved by faith firmly to the word of God, and through it to Christ as his Saviour, and continually exclaimed, "I will not let thee go unless thou bless me!" Nor did the Lord forsake him, but enabled him to finish his course very happily, and took him to himself in the full enjoyment of peace and the lively hope of salvation.

I was much bowed down at the Duke's decease, and refused to write any ode on the occasion, as was the custom, leaving it to some abler hand to compose. But the Duke of Cobourg requested me to prepare one which might be sung in the church during the funeral. I was in dismay at this request, yet I could not refuse. It was afterwards indited under much prayer and supplication; but the Lord gave me success, so that the ode was approved of and sung, with many tears, by the noble family and those who were present. This was another proof that the undertakings which the Lord blesses pass through much pressure, and are accompanied by much prayer and supplication. Certain it is, that if much prayer were offered upon the composition of sermons and religious works a greater blessing would

follow, nor would so much strife and discord arise. But how many of the learned scoff at prayer, or think it of little use! Hence the following verse of an old hymn deserves to be borne in remembrance:—

“ Let all thy works commence with prayer,
If thou wilt have success;
And of presumption O beware!
Which God will never bless.”

I had now a new trial with regard to my youngest son. I would gladly have placed him at Dargum, and the Princess, out of particular favour to me, was willing to take him, although she would otherwise have declined receiving any more pages. But my son was so captivated by the frivolous Cobourg courtiers that he utterly refused to go to Dargum, because the Cobourg family wished to have him, and sent to me several times for that purpose. But I could do nothing contrary to my convictions, although all the courtiers took it much amiss of me, and it gave me pain also to be obliged to refuse the gracious offer made me by the court, and yet dine daily at their table. As this lasted several weeks, it affected me so much that at length it made me very ill, and once I fainted away at table. At length, when my distress had reached its height, after much prayer, I was convinced in a peculiar manner, which it would be too long to describe, that I ought to let my son go to Cobourg; for the pious Princess in Dargum would not be benefited by the services of one who came to her under compulsion, and in due time he would receive at Cobourg the punishment of his wilfulness and disobedience. I could now fully pacify my conscience in the sight of God, and his faithful people in Saalfeld also acknowledged that I had done all in my power, and might let him go to Cobourg with a good conscience. On this occasion I was able to bear witness to the truth, and of an upright conversation, both before the Cobourg family and the gentlemen and ladies of the court.

After their departure I continued to reside for some months at the castle, in consequence of the war, which was

still carried on ; and it was not until shortly before Easter, 1746, that I took my departure, and proceeded first to Cöstritz, where I found that Count Von Dohna, a pious student from Hallé, was on a visit, whom I afterwards accompanied thither. During my short stay in Cöstritz I had a biblical conference with some of the pious courtiers and the tutor of the young Counts. I had resolved to fix my abode at Hallé, and intended at first to take lodgings in the town. But the worthy Dr. Franké proposed to me to reside at the Orphan House, where I might have lodging, fire, and candle free. I thankfully accepted the offer as from the hand of God, and on taking possession of my apartment, which was in what is called the first entrance to the long building, I was much encouraged by the following passage of Scripture : "Behold, the tabernacle of God is with men, and he will dwell with them, and walk in them, and they shall be his people, and God himself shall be with them, and be their God." (Rev. xxi. 3.) And the Lord faithfully fulfilled this promise in my experience. He was with me in this abode, and has assisted me in all my labours, so that I have been conscious of his nearness and gracious superintendence. And thou wilt be with me further, my ever faithful God and Father, and assist me on all occasions, until thou bring me to my heavenly home ! Amen.

VIII.

SETTLEMENT IN HALLÉ—VARIOUS WORKS.

A.D. 1746.

My first work in that year was to prepare a copious introduction to my *Freedom of Believers from the Law*. I afterwards completed *The Nutriment of Faith*, which I sent to the press. I next procured the printing of the *Golden Treasury*, with the many additions which had been made to it, there being now as many numbers as days in the year, and placed over each the day of the month, which I had seen done by the late Duke of Saalfeld in the copy which belonged to him. It was in that year that the great awakening took place in the Latin school, to which I have already alluded, and many of those who were thus awakened often came to me, singly or together, and requested me to give them an address for their edification. When they went to receive the sacrament, almost the whole of them came to me the Saturday previous, that I might prepare them for that solemn occasion. For them, and the scholars in general, I wrote *The Little Treasury for the Young*, and the short verses that were placed underneath were also printed in very small size, and entitled *Aspirations of the Heart*. Both have been reprinted more than once.

Soon after I began to reside in Hallé I was desired to hold a regular religious meeting, which was at first attended almost entirely by young noblemen, gentlemen, and students of the law; but afterwards chiefly by divinity students. That which gave rise to it was the following circumstance. The late pious Mr. Niekamp, who wrote the *History of the*

Missions, had held a meeting of this kind, which was much blessed. But as this worthy man had died not very long before my arrival, Count Von Dohna, with some others, requested me to continue the meeting. I did so, not without a blessing. After the Count and some other law-students took their departure a greater number of divinity students attended; and this meeting, which was held on a Friday, I have always continued to hold, except when prevented by absence or illness. At first we spoke upon a chapter in the Bible, and many of them made their observations upon it; but in the sequel I selected only those texts of Scripture which appeared for the day in the *Golden Treasury*; then let one of those present state the chief propositions, and afterwards added something myself. Finally, Mr. Schmidt, a candidate for the ministry, who was blind, and lived on the same floor with myself, concluded the meeting with prayer, or some one for him when he happened to be absent. But many made what they had to say almost as long as a sermon, so that I often could not add a word. Hence I again arranged it as a Bible-class, so that I began with prayer, then spoke something on the passage for the day, and afterwards called upon some one to make his observations. I then spoke again in explanation of his comment, and if there was still time I called upon others to make their remarks, and generally added something more myself. But if some foreign clergyman happened to be present, which was frequently the case, I called upon him to give a regular address. I was always very timid and anxious during this exercise, and constantly entreated the Lord to preserve me from injuring myself or others. The more timidity and anxiety I felt, and the more I prayed, the more I experienced the Divine assistance and blessing. As the attendance continued to increase, so that the room was quite filled, and I was conscious in the sequel of a blessing being bestowed on myself and others, I continued to hold the meeting, entreating God that no one might come who did not receive a blessing from it, for I cared not for the concourse of people.

In earlier years I have occasionally been able to deliver an address without fear, and even with pleasure ; but the older I grow, the more timid and anxious I become. I find, however, that such was also the case with many other of the Lord's servants who have departed this life very joyfully. May the Lord further assist me in this exercise, that it may continue to be useful to many !

When *The Little Treasury for the Young* was ready, towards the end of the year, the manager of the bookselling department at the Orphan House being well pleased with it, requested me to write some more circumstantial meditations in the same manner, on texts of Scripture for every day in the year, that they might be used at prayer-meetings and for daily edification. I entirely refused at first, because I thought my bodily weakness was too great for such a work. But being frequently applied to on the subject, I said that some years ago I had thought of writing something further by way of explanation and extension of the work, which was in so many hands ; and that if I were able to write any thing of the kind, I wished it were upon that book. He was glad to hear this ; and on his further urging me I at length resolved to commence the work with the beginning of the following year, (1747,) and see whether the Lord would strengthen me and fit me for it. And he was so gracious, that I was able on New Year's day to write the first meditation with a believing and awakened mind. The following day I would gladly have continued to write under the same influence ; but feeling myself very wretched, I abased and humbled myself the more before God and prayed ; and he strengthened me again, so that I was able to write with the believing assent of my heart and spirit. And thus it continued. I resolved, if possible, never to omit a day, because when once we get behindhand it is easy for the same thing to occur again. This was not done rashly, but in confidence on the Divine assistance. And the Lord granted me success, and strengthened me in such a manner that I needed not to omit a single day, and had finished the work at the end of the year, although I often

felt very weak through this continued occupation, which prevented me from paying due attention to myself. I spent, however, some weeks in the country with Mr. Von Geysau, in Farrenstädt, to recruit my strength, during which I daily continued my work.

When the book was finished, and printed the following year with the title *Daily House-book for the Children of God*, I was very apprehensive lest the work, on which the Orphan House had expended much money, might not find a sale, and even become waste paper, because I found a number of faults in it, although it was written under prayer and supplication, and without any feeling of self-interest. But the manager encouraged me, and told me not to be anxious about it, and that it would doubtless sell and be productive of good. And so it fell out, and several editions of it were afterwards printed. I have also had many proofs, both in town and from the country, that it has been edifying to many, and that it has been read at several courts, and at family worship in many houses. This is again a proof, that what the Lord blesses must pass through much distress, purification, abasement, and humiliation. It also deserves to be mentioned, to the praise of God, that during the whole year I remained entirely free from all those temptations which often troubled me, and might have rendered the writing of the book impracticable.

In the same year (1747) *The Nutriment of Faith* passed through a second edition, to which I appended a supplement of seven sheets, *On the Certainty of a State of Grace*, which the Lord has also rendered serviceable to many. In 1748 the first part of the *House-book* left the press, and in 1749 the second part.

That year also I wrote *A Word for the Rich*, and then published my hymn-book, under the title of *The Exercise of Godliness in Verse*. The Lord has also permitted this work to find its way in several quarters, and amongst the rest into the hands of the Queen Dowager of Denmark, who requested that the book might be reprinted in larger type, to which she would contribute what was required.

Nothing, however, was requested by the bookselling department at the Orphan House, except that her Majesty would graciously order a certain number of copies at their selling price. Arrangements were then immediately made for reprinting the work in larger type, and it left the press in 1750. The Queen on this ordered three hundred copies, all of which she distributed.

In 1750 I published the tract already mentioned, entitled *Evangelical Religion; or, The Freedom of Believers from the Law*. To this tract I prefixed a somewhat lengthy introduction, in which I commented on several Moravian tenets. At the request of a person of high rank I also wrote *A Scriptural Reply to the Question, What should be thought of Worldly Amusements, and whether they also belong to Christian Liberty?* This latter tract was attacked in a very scurrilous manner by a learned newspaper editor in B——, who even scoffed at the words I quoted from the Bible, "Pray without ceasing;" and thus sought to ridicule not merely me, but the word of God itself. With respect to such, it is not said in vain, "Be not deceived, God will not be mocked;" but the servants of God are required always to pray for their enemies and persecutors, that the Lord may convert them, pardon them, and not snatch them away in his anger; and this they doubtless do.

That same year I also published *Scriptural Motives for an Early Conversion, with particular Reference to Students*, which work the Lord has blessed to the awakening and conversion of many of them. And, as above mentioned, many scholars in the Latin school had been awakened, and I was very desirous of preventing them from falling away, I published at the same time the tract I wrote in Saalfeld, entitled *Warning and Preservation from Apostasy*. This little work also the Lord did not leave without his blessing.

Towards the end of that year I undertook a journey with Baron Bachoff Von Echt, prelate of Comin.* We

* This worthy man placed great confidence in me, and had ordered many copies of my *House-book* for distribution. He had previously travelled in France and other parts, had become acquainted with me in Saal-

first travelled to Klosterbergen, to visit the late Abbot Steinmetz, and went from thence to Wernigerode. We were much edified at both these places, not only by the truly evangelical addresses of the Lord's ministering servants, but also by the exemplary walk of the pious people there, especially of the Countess of Wernigerode. Hence the entire journey was much blessed to us, and we were incited to constant mutual prayer respecting an object which the Baron had particularly at heart, and which indeed was the occasion of this journey, but which he only mentioned to me on the way. This was the wish to pay his addresses to a Mademoiselle Von Hagen, at Stöckey, in Hohenstein, whither we therefore bent our course, and before we took our departure the affair was put into a favourable train. We then returned to Wernigerode, where we spent the Christmas holidays and remained over the new year, being greatly edified during the whole of our stay. From thence we proceeded to Hallé by way of Cönnern, where we visited Madam Von Kleist, for whom, whilst single, I had been induced to write the tract, *A Warning against Apostasy, &c.* We were constrained to spend a couple of days with her. The Lord had kept her

feld at the court, and became attached to me without my knowing it. There was something very remarkable and even wonderful in his thorough conversion, which afforded a proof that God seeks to save all men, is able to bring them out of the world, and to preserve them in the midst of temptation. He came thither the first or second year of my residence there, and lodged with Count Von Dohna, when he fell dangerously ill. As I visited him daily I observed that many deviations from God and his word, which occurred whilst he was still unconverted, lay heavy on his heart. I did not inquire further respecting his entanglements with a well-known society, which was also one cause of his distress, because he had taken an oath to observe silence. But some years after, when the Lord had still more enlightened him, he revealed everything to me in confidence. From his statement, and from that which befel him, it might be clearly seen that everything which occurs amongst them is not so very blameless. Rationalism and indifference to religion may easily arise from such associations; but I will not say more upon the subject at present. But it would be well to put a restraint on all that exalts natural religion and natural virtues to the prejudice of revealed religion and real Christian virtues, since the former arises from ignorance of an innate depravity, and prevents men from acknowledging Christ in the full extent of his mercy and truth.

from deviating from the path of life, and her husband, who was naturally well disposed, willingly listened to everything I said to him. The Lord in the sequel so blessed the efforts of his wife that he was also brought to the knowledge of the truth, and died not long after in a happy state.

Shortly before Easter, I again travelled with Baron Von Bachoff to Stöckey, where his marriage was celebrated. On the journey we were both of us much incited to earnest prayer, which was very needful to me, for there I was exposed to a continual temptation, to which I should have fallen a prey had I not previously been so much engaged in prayer. But the Lord caused the temptation to work for good. I learnt by it to know myself better, became more humbled and freed from imperfections, and was then the more willing to be satisfied with my guidance and to suffer need. For I certainly had not the care and attention that were necessary, and was very near falling into a consumption. But there was also another advantage which I derived from temptation; for it induced me to write a book which has been of service to many, and of which mention will be made in the sequel.

Many things that I heard on a second tour to Wernigerode, respecting the great declension among pastors and people in our Church, and with regard to the shameful sale of livings through Jewish agents at Hildesheim, furnished me with many materials for writing, especially for the tract on *Self-deception*; with which the Count of Wernigerode was so well pleased, that he requested me to publish it in a separate form, it having first appeared as a supplement to another of my works. In a short time it went through three editions, the Count having immediately taken five hundred copies for distribution; and others, who were anxious to promote the interest of Christ's kingdom, likewise took a number of copies for the same purpose.

We returned to Hallé by way of Magdeburg, Klosterbergen, Möckern, and Leiskau. At Möckern I became

acquainted with Madam Von Münchausen, who gave a hundred dollars towards another edition of my *House-book*, in order that it might be sold at a cheaper rate. But as the proposal could not be acceded to, I wrote to her that I would send her back the money. She replied, however, that I might retain it, for she felt inwardly urged to leave the money with me. I lent the amount to a friend, who at that time required it more than myself; and afterwards made him advances which at length amounted to a thousand rix dollars, which he returned to me on his removal from Hallé. I never regarded it as a sin in others when they laid by a sum of money, for this also may be done in faith, as I perceived in the sequel. But I had never the intention of increasing my little property, although I could have done so; for I was afraid lest avarice and unbelief might be mingled with it. But I now came into possession of a small fund without any effort or idea of my own, and it was afterwards of great use to me when war, a depreciated currency, and a consequent dearth arose. Nor could my brother, who had the rest of my small capital, send me anything, because his estate was entirely laid waste by the Russians; and I was unable to write anything which I could dispose of. Thus the Lord provided beforehand for my necessities, whilst I was myself not aware of it. And after that time he incited others to send me something, particularly when I needed much in consequence of being obliged to remove my youngest son from Gotha. Before I knew the expense, and how much I should require, something was sent me by pious individuals in other places, with whom I was unacquainted, and of whose places of abode I am even now ignorant, who knew nothing of my needy circumstances. Hence the truth of the words was again evident, "Your heavenly Father knoweth that ye have need of these things." Thus I was one morning awoke by a merchant's clerk, who delivered me a packet of money with a letter. I asked him where the money came from? He answered, that his master had brought it with him from Leipzig. He refused to tell me anything more, and

hastened away. On opening the letter, where I had expected to find what I was anxious to know, there was nothing written inside. The words then occurred to me, "He giveth it his beloved sleeping."* I felt my faith strengthened afresh, and my spirit incited to heartfelt prayer for my unknown benefactor, that the Lord would reward him openly. A long time after I learnt that the parcel had come from Augsburg, but I never knew from whom. And in the sequel I experienced similar instances of the care of Divine providence, in which persons who were not naturally generous assisted me in my necessities, and even urged their benefactions upon me ; so that by their liberality I was enabled to help others that were needy, and to apply a considerable part to the advancement of the kingdom of God. Thus I literally experienced the fulfilment of the promise (2 Cor. ix. 8), "God is able to make all grace abound towards you, that ye, always having all sufficiency in all things, may abound to every good work."

I must now refer to my other works. I have mentioned above that on one of my journeys I was under a particular temptation, which was rendered useful to me in many respects. It gave me occasion to write a book, which otherwise would probably not have been undertaken. This was, *The intimate Converse with our God and Saviour*. I laboured at it during the journey itself, and whilst on a visit at Stöckey, and received by its means much alleviation during my trials. For in this work I had chiefly myself in view, and sought by my own intercourse with God so to strengthen myself as to be able to cleave to him alone, and to be freed from all impure attachment to the creature. The Lord also detached me more and more by its means from all created good ; so that I had in him alone enough, and was satisfied with all his dispensations. On returning to Hallé I continued my labours, and also prepared a supplement to the work, which has likewise been printed in a separate form, under the title of *Edi-*

* German version.

fying Thoughts on the Paternal Love of God, and the Lord's Prayer. The Lord has blessed these two treatises to many souls, as I have been assured both by word and letter.

Thus the Lord is able graciously to preserve us in every trial, if we only watch and pray. Nay, he not only preserves us from receiving injury, but he makes the trial of service to us, and causes good to arise from it both to ourselves and others. However, I have also seen during this long trial, that we should either not fall into many a temptation, or that it would soon pass over, were we only to continue in deep humility, if we never exalted or took pleasure in ourselves, and were satisfied with God in all things. We ought also to be ever on our guard against Satan's devices, and never think we are safe, but continue to work out our salvation with fear and trembling; and daily repenting of whatever of earthliness is excited within us, have immediate recourse to the blood of Christ, and pray that our sins may be forgiven. For if we do not act thus, nor pay strict attention to ourselves and soon implore forgiveness, the Lord to chastise us gives us up to the tempter, and thereby renders us more humble, attentive, and watchful in future. We are then afterwards preserved from many temptations, or not so long and violently assailed by them, since we learn at the very outset to ask forgiveness and intreat strength to overcome. Hence our Lord and Saviour in his prayer has connected the fifth petition, for the forgiveness of our sins, with the sixth. May the Lord give us a very tender conscience, that we may be aware of all the corruption that is in us, and put it off by a believing application to the blood of Christ, that thus the temptation may be overcome! May he divest us of all false security, and enable us to work out our salvation with fear and trembling! O thou faithful God, preserve me also, that I may in nothing be tempted above what I am able to bear, but grant that out of every temptation a way of escape may be made, and that I may pass through it with an uninjured conscience, and at the same time derive a blessing from it for my soul! Grant, O my

Saviour, that I may finally overcome, and that my depravity and unbelief may be increasingly subdued! Intercede thyself for me, that my faith fail not!

With regard to my subsequent literary labours, the Countess of Wernigerode requested that I would write something upon the sufferings of Christ. I was willing to undertake the work, but found it very difficult. Hence I wished to write first on the birth of Christ, then concerning his life upon earth, and thus prepare the way for the consideration of his sufferings. But before these were ready I sent out another work, which was intended as an introduction to the knowledge of Jesus Christ, according to all that he has done, suffered, and acquired for us, which appeared in 1752 under the title of *The Surpassing Knowledge of Jesus Christ*. This was followed, in 1753, by *Meditations on the Incarnation and Birth of Christ*; to which was also annexed, a *Meditation on the Conclusion of the Old and Beginning of the New Year*. To myself, and many others, the subject has always been beneficial, which is more copiously treated of in the sixth meditation, "If God spared not his own Son, but freely gave him up for us all, how shall he not with him also freely give us all things?" Hence we may filially and confidently ask, or rather take everything which Christ has already besought, acquired, and obtained for us, and is presented to us in those words. Hence it is said, "He that asketh, receiveth." Everything is already prepared, we only require to take it; all is now ready, all is ours; for he is himself ours and our all. And he is not only in the strong, but also in the weak; for it is said in Coloss. iii. 11, "Christ is all, and in all." What, then, can we want, if he himself is ours and our all?

The next book, which also appeared in 1753, was *The Life of Christ upon Earth*, to which there is a supplement, in question and answer, how children may preserve and renew their baptismal vows, particularly when they receive the sacrament. This introduction has also been published in a separate form.

In the same year I published the *Meditations on the Sufferings of Christ*, in two parts, having already worked at it the year before. I have already mentioned that I found these Meditations difficult to write, because I had at the same time to suffer much humiliation and many inward trials. For we cannot beneficially meditate on the sufferings of Christ, unless we ourselves have something to suffer. I do not mean here a mere natural sympathy ; for that is no longer required, since Jesus, after the suffering of death, has entered into his glory. And even whilst on the way to Calvary, Jesus would not that the women should weep over him from natural feelings of compassion, but rather that they should weep over themselves and their children. But the true sympathy with Christ's sufferings ought to arise from the recollection and consciousness of our having caused his sufferings by our sins, and that we were therefore his betrayers, crucifiers, and murderers. The consideration of this ought always to humble and grieve us. And hence our hearts are disinclined to it ; for we are unwilling to regard ourselves as such great sinners and wicked enemies of Christ ; and those who often confess themselves to be poor sinners, are by no means really such, whilst they remain indifferent towards sin, and continue thoughtless and careless : for much more is required in order to be so.

In the year 1754 the *Meditations on the Resurrection of Jesus* appeared, which was of great service to myself whilst writing it, and afterwards. The third meditation was particularly blest to me. It treats of the superabundant efficacy of the resurrection of Jesus Christ, by means of which faith is wrought in us.

About the same time the tract called *The Life of Christ in Heaven* appeared, whilst inditing which the Lord gave me much fresh insight into the Gospel, and particularly enabled me to see what we have to expect and enjoy from the life and occupation of Jesus in heaven. This treatise, as I have since heard, has been of use to other servants of God. Those are a hindrance to themselves, and have not

the whole Gospel, who do not bear in mind what Jesus is now doing in heaven for us, and especially that it is his unceasing occupation to intercede for us, and to "save to the uttermost them that come unto God by him." (Heb. vii. 25.) And in particular, he is constantly occupied in purifying us from an evil conscience, and in preserving within us an immutable peace ; consequently, also, in leading us in the true and living way, the New Testament way, and in rendering our salvation sure : so that we may now have boldness of access into the sanctuary of God.

At the following Leipzig fair the *Life in the Spirit* appeared, and with it as a supplement, *Edifying Thoughts on the Holy Trinity*, both which treatises the Lord blest in a particular manner to my own soul. I was once suffering from a long-continued trial, during which I felt nothing but utter weakness, darkness, and unbelief, and hence was unable to pray. In this state I entered our bookshop ; and seeing the *Klosterberg Papers* lying there, I opened them, and met with the review of both these works. I was not aware that Abbot Steinmetz was in the habit of noticing my works, and of always quoting a passage from them. I now found that he had introduced a paragraph from the twenty-third meditation of the first-mentioned work, which treats of the Spirit helping our infirmities. I read the review as well as the passage quite through, and the light really arose in the darkness. I hastened home and read the whole meditation. I spent the whole evening in reading and prayer, and was again mightily strengthened, and delivered from a tedious trial and weakness of faith.

At the request of a valued patron, I also wrote that year *The only and Narrow Way to Heaven, and the Broad Road to Hell*, of which he took two or three hundred copies for distribution. This work was republished in 1758. And another pious friend requested that I would write something *On the Utility of Mutual Prayer*. During the same year I wrote, at the request of a Christian friend, since dead, *Conversations respecting the Way of Salvation, for Carriers and Country People*. The friend above mentioned

had much to do with the former, and was anxious to put something into their hands which might benefit their souls, since, from being so much on the roads, they seldom came to church. I remembered that I once entered into conversation with a carrier, and therefore carried it on further in this tract. It had a rapid sale, and was frequently reprinted, since many friends, who had the good of their fellow-creatures at heart, took hundreds of copies at once, and distributed them. One of my patrons commissioned me to take two hundred copies at his expense, and when I went out to walk, which I did almost daily, to give them away to the many carriers that were continually arriving or passing through the town. Some years after he requested me to take the same number, and gradually distribute them. Some time after a clergyman in Dresden requested that *The Edifying Thoughts for Country People*, which were annexed to it, might be printed separately, that he might have a large number of them for distribution in the villages of his parish.

That year I also travelled with the Rev. Mr. Meyer of Farrenstädt to Saalfeld, the residence at which place was very agreeable and much blest to me; for I called to mind the many favours and benefits, both temporal and spiritual, which I had formerly enjoyed there. Hence I sought to stir up both myself and my dear and intimate friends to praise and glorify the loving-kindness of the Lord, and spoke at a meeting for mutual prayer, after previous edifying conversation, to which I was requested to add a few words on duly cleaving to Divine grace. But as I perceived that this exercise of the soul comprised in it the whole of religion, and was therefore deserving of being treated of particularly, I wrote, on returning home, a tract which bears that title, of which Superintendent Lindner immediately took seventy copies, and distributed them amongst his friends and acquaintance.

In 1755 I prepared some meditations on the truths of the Catechism, under the title of *Religious Domestic Tuition*, and published them in two parts. They were occa-

sioned by a sermon in which the pious preacher said that mankind had a catechism in their heads, which was altogether erroneous, and hence they did not receive true doctrine, except in so far as they could make it agree with the false ideas they held. I therefore, 1st, explained the shorter catechism simply and clearly; 2d, rescued it from false interpretation; 3d, applied it to the edification of all the members of the household; and 4th, repeated it in question and answer.

The same year I published two other little works, in which the two questions were answered, *What lack I yet?* and *What must I do to be saved?* In the former I had chiefly reference to my own children, and wrote everything as a test by which they might try themselves and be incited to the practice of true godliness. May the Lord grant that it may not have been in vain! In the second, I had principally myself in view, and wrote it to strengthen my own faith. And as it contains everything that is able to incite us to a strong and lively faith, I derived great benefit, both whilst composing it, and afterwards on re-perusing it, and have been ashamed of my unbelief. I often thought, that with so many incitements and inducements to believe, our faith ought to be all-powerful; and how strange it was, that with so many great and precious promises, we can be still so unbelieving. Oh, thou Author and Finisher of faith, produce and perfect faith in me; powerfully restrain every hindrance to it; and let my faith, however weak it may be, nevertheless be a shield, wherewith I may quench all the fiery darts of the adversary!

In my tract, *On Intimate Converse with God*, I noticed a small but very edifying treatise upon the same subject, and gave hopes that it might be reprinted, since it was no longer to be had. I therefore published it the same year, and along with it another *On Humility*, by an unknown author. I added some explanatory remarks to both these treatises, and made them often a matter of prayer. I also prefaced them with remarks *On Seeking after True Glory*, and *On Ambition*, with respect to which I suffered some

apprehension, and experienced it afterwards in a greater degree. But the words of the Apostle, Rom. xiii. 3, "Rulers are not a terror to good works, but to the evil," were a great consolation to me.

I now come to my *Meditations on the whole of the New Testament*, respecting which it is stated in the preface: "On coming to the end of the works published at the last fair, a variety of literary labour was proposed to me by several Christian friends; but I could come to no decision respecting anything, and was obliged to wait some time for Divine direction, and intreat the Lord, if he continued my life and strength, that he would further make use of me in his service, and lead and guide me according to his will. For through certain circumstances I was become timid and fearful, so that I could not resolve upon undertaking any of the works proposed. I therefore thought of only prefixing a prayer to every chapter in the New Testament, and of chiefly seeking my own edification; to which species of labour I was the most attached." My intention, therefore, at first, was not to write a commentary on the New Testament, for to this I thought myself unable, and that it would be much more difficult than any other of the labours proposed to me. But when some of my friends heard of it, they thought the work would be much more edifying and useful, if I did not write everything in the form of prayer, but preceded it with some remarks.

On commencing the work, and attempting, according to my purpose, to comprise all I wished to say in a prayer, I soon saw that I should be obliged to follow my friends' advice. And although in the outset I only made a few observations, and then included everything in the prayer, I subsequently enlarged the former, especially upon the Gospels for Sundays and holydays, in order that they might be used in family worship, because there are only few in a house that have so much time as to be able to listen to a long sermon. And as it is often the case, that in families where the heads of it are pious, not all the rest of the inmates are so, in these meditations on the Gospels

I have always pointed out the plan of salvation, and insisted upon true repentance and conversion. Occasionally, the duties of every member of the family are touched upon, and opportunity is given to pious heads of families, as the meditations are short, to make additions and to inculcate still more strongly the truths advanced. A pious clergyman in Hallé assured me, he wished that preachers, particularly in the country, would read these *Meditations on the New Testament*, because they would thereby be incited to preach in a more simple and edifying manner. I do not mention this in order to sound my own praise, from which may the Lord preserve me ! but because at present, works which simply serve for edification are so much despised, and only such are read as are written with the lofty words of human wisdom, art, and eloquence, but of which the common people understand little. I have certainly written none of my works for those who seek for great learning and beauty of style ; but he that reads the Holy Scriptures only for his edification, and is desirous of edifying and amending others, may possibly find, even in that work, something which, with the Divine blessing, may be of service to himself and others.*

In 1756, at the request of a pious lady, I published a little work, entitled *On Family Religion*, with a sermon of Luther's on the marriage state, and a preface on the duty of Christian potentates and rulers to build the Lord's temple. That year, also, the third part of my *Meditations on the New Testament* appeared, comprising the Acts of the Apostles and the Epistle to the Romans ; and in 1757, the fourth part, upon the first and second Epistles to the Corinthians, the preface to which treats of the duties of believers in critical times. For the year before, a war had broken out, which threatened to be extensive ; and in the preface above mentioned I reminded myself and others of

* This work is the most copious of all Bogatsky's writings. It consists of eight volumes, which were published from 1755 to 1761, by the printing department of the Orphan House at Hallé. He derived some assistance in it from the discourses of the late Rev. Mr. Freylinghausen.

the duties to be observed in such trying seasons. In the beginning of that war I was at a place in Saxony, where I suddenly fell ill, and was brought very low. The Prussian and Saxon armies were encamped near Pirna, and the latter were suffering much from cold and hunger. I felt deeply penetrated with compassion for both armies, considering that Protestants were here fighting against each other, in order to destroy one another. I was therefore incited to very fervent and believing prayer, that the Lord would separate these armies without so much bloodshed; in which petitions I was joined by other servants and children of God. The Lord graciously heard our prayers, and caused them to withdraw without fighting. This strengthened me and others in our faith, and incited us to further believing prayer, which I regarded as a particular duty in critical times, and hence I treated of it in the preface above mentioned.

As the war became increasingly serious and extensive, so that many cities and countries were ravaged, and many pious people were on the point of giving up their faith in God, as I had been also tempted to do, I prepared a more copious preface to the sixth part of my *Meditations on the New Testament*, which appeared in 1758, and which treated of "the divine thoughts of peace in war." In this preface I referred to the sins which abounded in all ranks in the world, and showed that these were the source and cause of such evils, and that God designed to put a stop to them by this war. Having been already apprehensive in consequence of what I had written, I now became more so respecting this preface; and was willing, after it was prepared, to destroy it, and not let it be printed. But whilst revolving this intention in my mind, I was powerfully impressed with what is said of Joseph of Arimathea in Mark, xv. 43, that he "went in boldly unto Pilate." This encouraged me much, and I handed over the preface to the censors, and the then Dean of the Theological Faculty expressed his satisfaction at it. This preface was afterwards printed by itself, and passed through a second edition. It

was also reprinted at another place. Here I again learnt, what I have so often experienced, that when we intend to carry anything into effect, and a variety of hindrances present themselves, we must resignedly wait God's time, and not run before him, nor immediately lose courage and give up everything for lost when difficulties occur, and we have often long to wait. For God does all things at the proper time, and permits the accomplishment of a thing when it will be most useful.

Not long after, when the Lord, at a time that the distress was at its height, aided us in a wonderful manner, and gave us one victory after another, I prepared a tract upon the subject, which met with general approval, and a second edition of it was soon after called for.

In 1758 the seventh part of my *Meditations* appeared, which treated of the Epistles to the Hebrews, James, and Jude. I had intended to publish my thoughts on the Apocalypse at the following Leipzig fair; but, on account of many scruples which arose in my mind, they lay by me in manuscript for some time longer, and I was obliged with respect also to them to wait for an intimation from the Lord.

I must here notice a subject in connexion with my writings. I had hitherto experienced little opposition from without respecting them, nor had I been harshly judged or ridiculed, except by two newspaper editors, as already mentioned. And if I had not clearly perceived the Divine direction in all my labours, and had not been aware of the inward conflicts through which they had passed, I might have felt perplexed on that account, since the worthy theologians of Hallé could scarcely write anything without its being severely criticised and written against. But at length I was only the more hardly dealt with. Three or four pages from one of my works were transcribed and rejected as erroneous, and scarcely could I write anything which was not opposed, and sometimes bitterly ridiculed. But as I was often not named, many were ignorant who was meant. I have occasionally shown in my writings that

a preacher, who is to guide souls in the true and narrow way, and bring them to real repentance and conversion, must necessarily have first trodden this way, and have experienced true repentance and conversion himself, otherwise he would be unable duly to point out the right way in all respects, and probably be walking in a different path to that which he points out in words ; and hence he cannot be, as he ought, a proper example to the flock. As still unconverted, and deceiving himself with a false hope, he would strengthen others in their self-deception, and flatter them to their ruin. Nor would he, as a faithful steward, give to each his portion, and what he requires, according to the state of his soul. For such a one does not even know his own state, nor take what is needful for him ; how, then, can he give it to others, whose state he is still less acquainted with ? This doctrine, which is in itself perfectly correct, and inculcated by all the faithful servants of God in all ages, was rejected as altogether erroneous, and even poisonous, and it continues to be opposed both by word and writing.* The contrary statement was gladly listened to by young, head-strong, and self-satisfied students, and eagerly swallowed as a sweet morsel by them, whilst supposing that any of them could become quite as good preachers without conversion, as if they had been converted. Hence I have always been grieved, as well as many others, for the poor students, and my countrymen in particular, but not for myself. On the contrary, I have regarded this rejection and deriding of my works as a seal, by which their truth is the more confirmed. Hence all this opposition will do neither me nor my writings any harm. Those who have hitherto read and found edification in them, will, with the Divine blessing, continue to do so ; and although they may be condemned by most of the learned in consequence of the present depraved taste, yet a time may come when the latter will become weary of their vain speculations, their dry morality, and the rest of

* The author alludes here to Dr. Semler and his works.

their refined acquirements, when they observe that neither they nor others can find in them a drop of comfort in suffering and the hour of death. The edifying writings of the Reformers will then be again sought after. Therefore, the servants of God must continue to testify to the truth of the Gospel, both in word and writing; for they will thus be labouring for those who come after us, and will then enter into their labours.

Having had nothing new to write for some time, I looked over what I had formerly prepared in Saalfeld, and sent some of it to the press. First, *The Great Work of Repentance*, in which repentance and conversion are treated of circumstantially. Next, *On the important Doctrine of Justification, with some Reflections on Justifying Faith, for the Comfort of the Weak*. Likewise, *The Permanent Abiding in Christ*: all which, indeed, belong together. Another treatise, which I wrote in Saalfeld, and published that year, was, *The Precious Treasure of the Remission of Sins*, of which something has been said above. And as I had also written in Saalfeld a tract entitled *The Spiritual Disturbers of Peace*, with a supplement, *On the Characteristics of the Children of God*, and my late friend Mr. Von Dieskau having frequently requested me to let it be printed, I sent it to the press in 1759. That year I was requested by a much-esteemed patron, at whose suggestion I had written *The Narrow Way to Heaven*, to write a *Preparation for the Communion*, for the use of the country people; and with the Lord's assistance it was sent to the press that same year, and not long afterwards again reprinted.

I was afterwards requested by Madam Von Arnstorf, a dear friend of mine from the Altmarch, to send her a book suitable for the sick and dying. She wished to give it to a pious old woman in her village, that she might read something out of it to those who were confined at home by illness, for she was sent for by almost all those that were sick. Knowing of none that were suitable for this purpose without being too lengthy, I wrote a work in

1760, entitled *The Spiritual Care of the Sick, or Salutary Instruction, Prayers, and Hymns for all that are Well, Ill, or Dying*, and sent it to this friend, who afterwards ordered many copies of it, and distributed them amongst the people. Others did the same ; and a religious society having been established by the Lutheran Church in London for attending upon the sick, one of its rules was, that every member of the society should procure a copy of my work above mentioned, and that the minister should fix an hour every week in which he might speak upon the contents of that book.

IX.

TROUBLES ARISING FROM THE WAR.

A.D. 1760.

I MUST also here mention the great distress endured by my brother in consequence of the war, since it is also connected with my own history, and I had part of it myself to bear, because I had advanced my little capital on the security of his estate. The Russian troops had for two years together totally ruined the estate and carried off the cattle, for the whole army encamped full two months upon his property, during which period he was obliged to be a fugitive. He would not have been able to recover himself after the first year, if the Lord had not sent him help from various quarters. I caused the painful statement of his misfortune to be several times transcribed, and sent the copies to different places, from whence I afterward received considerable sums, particularly from Berlin, Wernigerode, and even from London. I sent a copy also to Madam Von Arnstorf at Salzwedel. This pious lady and her relations not only sent relief to my brother, but she also gave the copy of the statement to the lady of General Von Jeetze, who had recently been awakened. The latter soon sent me fifty dollars, and wrote at the same time a very affecting and consolatory letter to my brother, with the assurance that, when the Lord restored peace, she would send a similar sum. But in a few weeks Madam Von Arnstorf wrote to say that the General's lady had resolved not to delay the fulfilment of her promise, for the words had been so forcibly impressed upon her heart,

"While we have time, let us do good." She therefore again sent fifty dollars, and had received thirty more for the same purpose from others.

After my brother had been completely ruined the following year, this generous benefactress did much more for him, as well as for me, on learning from Madam Von Arnstorf my needy circumstances. She also acted very liberally to the blind believer, formerly mentioned, and sent him every quarter of a year twelve or fifteen dollars as long as he lived. The Lord graciously hear and answer the prayers which both of us have offered up for her, and carry on his gracious work in her until its blissful consummation !

The severe outward losses which my brother had sustained were blessed from the commencement to his spiritual benefit, and incited him to much greater earnestness in religion, so that he was able to thank God for this painful chastisement. But when he was still more completely ruined the following year, the Lord made use of it to draw him still more closely to himself, and he wrote to me several very edifying letters. I had sent him the little work, *Divine Thoughts of Peace in War*, on which occasion he wrote as follows :—"The book you sent me proved very acceptable and profitable, having found myself, to my great confusion and humiliation, truly described in it. Oh, how needful was it that God should subject me to this trial, so severe to flesh and blood ! He, the searcher of hearts, well knew that I was still too much attached to earthly things, and that I took too much pleasure in my fine cattle and well-arranged mansion. The Lord then interfered, took away the desire of my eyes, and left me a wilderness in its stead. Whilst all went on well, I had never such an insight into the deceitfulness of my own heart, or was aware that so much depravity lay hidden in it, as God has now in mercy revealed to me. Those were the idols to which I clung. A sharp knife was needed to prune away the wild shoots. Yes, I confess it in humility before God, that the previous year I had

made many arrangements, and been very anxious to elevate myself again. But I only sought the help of others, in order that I might again sow my fields, and then thought that this year things would improve. Having sowed them, I might also hope to reap them. But God disappointed my expectations. I was not yet pure and clean in his sight ; he, therefore, suffered everything to be taken from me this year also : so that I have neither bread to eat nor seed to sow, and therefore can scarcely attend to the fourth part of my land. Consequently, according to human reason and agricultural calculation, I cannot possibly subsist during the coming year. This teaches me to receive everything as from the Lord's hand. But it will require much prayer to continue stedfast even in this respect, particularly in the seasons of trial, when the adversary tries to shake my confidence in God. I do not always feel fervour in prayer ; but am sometimes so powerless, that I can scarcely utter more than a few words from my inmost soul. Yet I praise the infinite mercy of my God, that he has revealed to me the depravity of my heart, and given me to see that I can now have nothing without his grace. Many things before had not appeared so sinful to me as I now see them to be ; hence I have frequently thanked him for the suffering and distress I experience, by which he teaches me to pay more attention to his word." And in another letter he writes,—“If God will only give me peace in my soul, and grant me faith, I then know to a certainty that he will overrule everything for good, and that my soul will not suffer loss. Oh, how I shall still thank him, that he is the help of my countenance and my God, who has so loved me, and sent his Son to save me ! Oh, why should I not trust in him, that he will also preserve my body ? All outward want and necessity urges me to more frequent prayer ; and for these sufferings I also praise his name, since by them he draws me to himself, and purifies me from the dross. And by his grace I will cheerfully follow his leading." Oh, that many in war-time, and whilst suffering from other

causes, would let the object the Lord has in view be also thus attained in them ! The Lord having thus faithfully purified my brother by affliction, he afterwards died in great peace ; and after his death the Lord so provided for his widow and children, that they were enabled to sell the estate for more than they had given for it, and thus could pay all their creditors and retain something over on which they could subsist.

With regard to my remaining works, on being urgently solicited, I prepared in 1759 the second part of *The Little Treasury for the Young*, which also gave occasion for the second part of *The Golden Treasury*, which I wrote in 1760. At the request of a truly pious servant of God, I also published a tract entitled *The Foolish Musician and Innkeeper*, which one of my patrons had printed at his own expense and copiously distributed. This tract excited some attention, and was not without a blessing. It was therefore reprinted in 1761. I also sent to the press *The Mirror of a truly Evangelical and Diligent Pastor, displayed in the life of the Reverend J. H. Sommer*, to which I added some explanatory remarks.

In 1762 I published *The Christian Schoolmaster*, which was also well received. Having been some time before requested by some faithful servants of God to write something for particular persons and conditions, servants and subjects, journeymen mechanics, &c., I prepared a little work, entitled *The Pious Servant and Subject*, and wished to say something in the preface respecting pious princes and rulers ; but I altered my purpose, and wrote a separate tract upon that subject, and in the sequel a book for pious workmen. From a misunderstanding a variety of objections were stated against the former, and the other was printed a long time after in Wernigerode. Generally speaking, my writings of late have had to experience a variety of opposition from without, and I have had many trials respecting them both from friends and foes, which were however sanctified to me in various ways. But my distress of soul often caused me much greater suffering. It fre-

quently seemed to me as if I had never experienced the vital power of God within me ; although I might see in my diary, which I often referred to, how the Lord at particular times had singularly strengthened, refreshed, and quickened me ; and also called to mind, that all my works were not only written with the full believing conviction of my heart, but that I had afterwards been again animated and encouraged by them : but during these trials all this was almost forgotten.

It was during one of these trials, in July 1762, that I received a letter from Madam Von Arnstorf, at that time in Salzwedel, informing me that General Von Jeetze's lady wished to make my personal acquaintance, and requesting me to proceed, at her expense, to their estate at Poritz, in Altmark. I thought at first that I could not refuse the invitation ; but, during my walk the next day, I besought the Lord to order everything according to his will. The matter then appeared to me so impracticable, that I could not even pray about it, and regarded it as useless ; seeing that in the state in which I then was, I could be of service to no one. But then it occurred to me that things, which had sometimes seemed impossible to me, had nevertheless taken place. I had nothing to occupy me, and thought that the Lord would perhaps grant me some alleviation of my trials by being in the company of others, which I subsequently found to be the case. Now, though I should have preferred remaining at home, I still wished to do nothing from self-will or my own impulse ; I therefore consented ; and before a reply could reach me, a convenient opportunity was offered me as far as Burg. From thence I took the mail to Stendal, where I visited Mr. Hähn, the superintendent-general. The latter informed the General's lady of my arrival, who sent immediately to fetch me. I had brought with me a poor but pious scholar from the Orphan House, who was obliged to return to his friends in Holstein on account of his health. The journey proved beneficial to him, and the General's lady likewise made him a present. I was joyfully received by her, and con-

strained to stay a month with her. She revealed to me the state of her soul, and the Lord graciously enabled me to speak to her in such a manner, as to set her mind in some measure at ease. I went in and out with fear and anxiety, and with much prayer and supplication, lest my conversation should prove injurious to her ; and the Lord then made me conscious of his gracious assistance. From Poritz I went to Salzwedel, and the General's lady accompanied me half the way. During the ride she was particularly devout ; so that she assured me with tears how gladly she would continue to cleave to the Lord, quoting the words, "How shall we escape, if we neglect so great salvation ?" (Heb. ii. 3.)

I was received also at Salzwedel with much joy and affection. I found that Madam Von Arnstorf had made considerable advances in the ways of God. Her husband was also concerned about his soul's salvation, and I could clearly see that the Lord had commenced a work of grace in him. At this place, where a number of the nobility resided, I had the opportunity of conversing with many, which I believe was not entirely without a blessing. In the evenings Captain Von Arnstorf read out of some good book, and I then prayed with them. A pious old peasant woman from a neighbouring village also came thither, who made it her business to read to the sick and the dying out of the book I wrote for that purpose. The good woman, as far as her knowledge went, possessed the fear of God, and a real concern for her own soul and those of others. During reading and prayer her eyes were always filled with tears. In the preface to *The Spiritual Attendance on the Sick* I have observed, that in Popish countries there were females whom they termed *béguines*, who attended chiefly to the sick and the dying, and prayed with them ; and in Salzwedel there was a house in which such females formerly resided. I then thought this woman was a true Lutheran *béguine*, who attended to the spiritual welfare of others. It is only reasonable, however, that all Christians should thus be concerned for their own souls

and those of others. Every one ought first of all to take care of his own soul, since he ought to love himself and seek his own salvation and well-being. But the salvation of the soul is of much more importance than the welfare of the body. Now we are enjoined to love our neighbour as ourselves, therefore we ought to be concerned for the souls of others, whoever we are, and whatever may be our station in life. But how little is this concern for the salvation of others exercised ! For how few care for their own souls as they ought, and how many believe that caring for the souls of others is only the business of the preachers ! The latter ought certainly to be concerned, above all things, for the salvation of their fellow-men, since they have in an especial manner the care of souls, and hence have to give an account in future of their stewardship in this respect. But how little, alas ! do many preachers care for the souls committed to their charge, since their care, as Luther remarks, is often directed more to money, tithes, and usury, than to the welfare of souls. How will they stand in the day of reckoning before the righteous Judge ? O Lord, stir us up, that we may all be more concerned for our own souls, and also for those of others ! Let all teachers, preachers, and tutors in particular, whether in universities or elsewhere, be diligent in this respect, and let what I am now writing be blest to every one that reads it !

I was obliged to remain a month at Salzwedel, and then Captain and Madam Von Arnstorf accompanied me again to Poritz. There they lodged close to my apartment, and morning and evening I heard them praying together, in which they spent a long time ; which proved a powerful stimulus to me, and made me call to mind what Count Henkel at Polzig once related to me. Being once at an inn, he heard in the room adjoining his, a woman praying with great earnestness until late at night. This proved a great incitement to him, and from that time he had experienced more fervour in prayer ; for he thought that if he had not made due progress in spiri-

tuality, the reason was because he had not prayed with sufficient earnestness.

After some days the worthy couple returned to Salzwedel, but I continued nearly five weeks longer with the General's lady ; which I hope was not without a blessing. She read every evening in my *House-book*, and on Sundays some of Rieger's sermons ; and at the close I was always called upon to pray. She was very zealous for the kingdom of God, and therefore sought to disseminate good books amongst the people. She was also willing to give four hundred dollars, that my *House-book* might be printed by subscription, and be sold at a cheaper rate ; on which account I frequently wrote to Hallé. In consequence of many attacks of illness she expected soon to finish her course, and then the words were wont to occur to her, " While we have time, let us do good." But as the book in question could not be published by subscription, she frequently sent for copies of it and other books, to the extent of some hundred dollars. She presented them to various persons, and provided her vassals in particular with the Bible and other good books. And how can the wealthy make a better use of their property than by applying it to the advancement of the word and kingdom of God ? for by so doing they lay up wealth and treasure which abide for ever : whilst, on the contrary, from all the property they possess avariciously, or spend unprofitably, they will reap no reward in eternity, and probably have many an anxious hour and much care and sorrow during the present life. If, in particular, those who know better cleave to their wealth and riches, and do not properly apply it to the glory of God, I have often found that God sends them many losses from various quarters. These are then, so to speak, the knives with which God cuts asunder the fetters of temporal blessings with which they have let themselves be bound, and by which he loosens their affections from them ; until they learn to say with Job, " The Lord gave, and the Lord hath taken away ; blessed be the name of the Lord ! "

When Mr. Hähn, the superintendent-general in Stendal, who had become Abbot at Klosterbergen in the place of Mr. Steinmetz, was to preach his farewell sermon, and afterwards accompany me to Magdeburg, the General's lady drove with me to Stendal, and we listened to his edifying discourse, and its repetition. The day before my departure she and I were invited to dine with Lieutenant-Colonel Von Heim's lady, where, after supper, I held a meeting for religious conversation; for she had also invited the clergyman of the place, who afterwards became Superintendent-General, and contributed something of an edifying nature. The General's lady spoke often very devoutly, and again testified with tears that it was her fixed purpose to cleave faithfully to the Lord, and that she would rather die than return to the world. At the close she read with much emotion an ode I had composed for her birthday, and I concluded with prayer. We thus spent the day, until a late hour in the evening, in a very blessed manner. There was also another lady present, who listened with many tears and fervent emotion, and who afterwards, in a letter she wrote to me, remembered the occasion with much pleasure.

On the 2nd of November I rode with the Abbot to Klosterbergen. The next morning I remembered that it was the birthday of the General's lady, and it seemed to me as if many temptations awaited her, by which the adversary would again seek to ensnare her. I was, therefore, induced to pray very ardently for her, that the Lord would preserve her, so that she might come forth uninjured out of every temptation. This is also still my prayer, to which I consider myself particularly bound—not merely on account of the many benefits bestowed on me, but also on account of the glorious work of grace begun in her, of which I have borne testimony to others in various places, to whom her good example has been blessed.

I remained a week at Klosterbergen, and at the same time visited various Christian friends in Magdeburg, and also waited upon Count Von Hohenlohe. I found true piety

both in him and his lady. I also met there the lady of the President Von Dacherode, and was rejoiced to see that the Lord was carrying on his work in her. At the close I was requested to pray with them all.

On one occasion Abbot Hähn invited all the pious preachers in the town, with whom he was acquainted, to dinner, and the meeting was a blessing to us all. On the 9th we rode over to Cöthen, where we were received with much affection by Pastor Leikefelt. A meeting for religious conversation was held, at which other pious gentlemen were present. Whilst I was giving an address, my temptations were again on the point of assaulting me; but the Lord aided me, so that I was able to speak with heart-felt and believing concurrence on the words of Isaiah, xlvi. 17, 18. In company with the clergyman I also paid a visit at court to the princesses, at the conclusion of which I was requested to offer up a prayer.

Accompanied by another Christian friend, I also went on one occasion to Paschleben, near Cöthen, where some relatives of mine resided; when it happened that a number of Austrian prisoners, under the escort of Prussian cavalry, were being taken to Magdeburg, and one of the officers was quartered for the night with my friends. At table I observed silence, and had no wish to enter into any long conversation with him. But he himself gave me the best opportunity of doing so, and literally compelled me to converse with him on the narrow way to heaven, and the whole plan of salvation. He was very attentive, and I believe the Lord rendered our conversation beneficial to him. Hence I was in hopes that my journey thither had not been in vain.

X.

RETURN TO HALLÉ—CONCLUSION.

A.D. 1763—1774.

ON the 13th of November I took my departure from Cöthen, and arrived at Hallé safe and well. O Lord, accept of my heartfelt thanksgivings for having assisted me above all my expectation, and restrained my temptations during the whole of my journey; and also for having graciously enabled me to open my mouth in faith, and to bear testimony to thy truth on various occasions!

I now recommenced my usual meetings for edification, and was also desirous of sending some works to the press. But a variety of hindrances occurred. I therefore sent the two tracts, *The Pious Servant and Subject*, and *The Pious Mechanic*, to Wernigerode, as already mentioned. My tract on *Pious Princes and Rulers* was also requested to be sent thither; but I have it still by me in manuscript. For being now not sufficiently occupied, my temptations returned upon me, and to my apprehension faith had entirely forsaken me; so that, whilst meeting with hindrances from without in the publication of my writings, I was, in addition, hindered inwardly by my unbelief, and felt myself quite unworthy and incapable of doing anything in the service of God. With regard to my religious meetings also, I felt very apprehensive lest I should do injury by them; and I would have given them up long before, had not the Lord always assisted me in them, and given me to see some fruit arising from them. Frequently also I felt myself so oppressed, that I could neither

pray nor call God, in real sincerity of heart, my God. During the many years that I have spent in Hallé I had a meeting for prayer once a-week with the late Mr. Schmidt, and latterly met twice a-week for that purpose. At length I could no longer hold them with him, and he himself became gradually weaker, until the Lord took him to himself on the 4th of February, 1764.

As regards this worthy man, who dwelt opposite to me, he often served to animate and strengthen, as well as to make me feel ashamed of myself, by his unwearied patience and thankful spirit. For although, besides his blindness, which had continued for many years, he was, during the latter part of his life, subject to severe bodily sufferings; yet he was able, when we prayed together, heartily to thank and praise God, whilst I could do nothing but complain. After his decease, I occupied almost the whole time at two of my religious meetings in speaking of him, and in showing what a truly pious character he was. Those meetings were attended by many for the first time, who have since then come very frequently. Two of the faithful ministers of this place also spoke of him in their religious meetings; one of whom, in particular, twice spoke for a whole hour of him.

I will here add a few particulars respecting him. Though the Lord had deprived him of his eyesight, yet he had caused the light of his grace to shine the more vividly into his soul, and had afforded him a deep insight into his natural corruption, and at the same time a very clear knowledge of Christ and his Gospel. He was thus preserved from a variety of bye-paths, into which he might have been misled. Christ crucified was evidently set forth before the eyes of his mind, and he had no relish for any book or sermon in which he did not find Christ. All the pious scholars and students in Hallé attached themselves to him, and for thirty years, until his end, he held prayer-meetings with the former every Sunday and holy-day. Latterly, upwards of thirty scholars usually assembled on these occasions. He also dictated the most edi-

fyng letters to his friends and benefactors, in which he was fond of inserting beautiful passages from the works of Luther and other distinguished divines. His room was a real closet for prayer, in which, almost every time I came to him, I found him praying. Whenever a friend called upon him, either from town or country, he never let them depart without prayer. When he came to Hallé about thirty years ago, a pious person and a great benefactress of his said to him, that as he could do nothing in consequence of his blindness, his vocation should be to pray the more for everybody. These words, he said, penetrated his heart ; he often thought of them, and faithfully fulfilled this his vocation. He was very useful in various ways in promoting the advancement of Christ's kingdom, especially in the Orphan House, and has laboured more there than many who held office in it. The kingdom of God and his glory lay very near his heart, and the present falling away in life and doctrine affected him deeply. He possessed at the same time great poverty of spirit, and desired to know nothing except concerning the grace and mercy of God : hence the expression of a pious person on her death-bed made a great impression upon him. It was stated respecting her, that she had sought only the favour and mercy of God, and the latter still more than the former, as if grace were too good for her. Being always occupied with Christ during his life, in order to know him the better, he once said to me in his last illness, that he then enjoyed the benefit of it, and that many things were a comfort to him which he had caused to be read to and transcribed for him, that he might send them to others. On relating to him, a few days before his decease, what I had heard in the sermon I had just been listening to, respecting love to our neighbours, and how it ought to be continually practised, I told him I had felt much humbled under it, because it seemed to me as if I had not yet begun properly to practise it ; but that I had had recourse to the forgiveness of sins through the blood of Christ, and to the perfect atonement

made by him for all our transgressions : on which he observed, " This has always been the sweetest food for my heart." The important article of the forgiveness of sins and justification by Christ was very fully displayed to him, and he lived in it as in his proper element. However, he often complained of his unbelief, and that he could not always appropriate all that Christ had done to his own case. This was afterwards a consolation to me, when compelled to feel my unbelief so acutely ; which I still do, although the Lord incites me to believe in so many different ways. Once, when I was much perplexed about my state, I called to mind that, whilst asleep during the night, I had fervently prayed and ardently praised God for a long time in a proper manner, and had urgently commended myself to his care, it having occurred to me during sleep that it was my birthday. Then I reflected that fervent and regular prayer in sleep is no mere imagination nor in vain, and cannot happen to a mere natural man who has not the Spirit ; it is, therefore, another sign that I possess faith, and that the Spirit of God dwells in me.

Finding that my temptations increased if I had not sufficient occupation, I applied myself so much the more to letter-writing, in which the Lord often gave me a word of encouragement. I remembered also on entering upon my old age that the venerable Amos Comenius, in his seventy-second year, wrote a book entitled *The One Thing Needful*, and I resolved, that if I wrote anything more it should be on that subject. However, I was prevented from doing so by my journey into Altmark, and by other hindrances. But at Whitsuntide last year I was reminded of it, by those words of our Lord being powerfully impressed upon me : " As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up " (John, iii. 14) ; on which I wrote the work entitled *The Constant Looking to Christ Crucified is the One Thing Needful, and the best preparation for a Happy End*. I was again frequently strengthened during the progress of this work, which, however, has not yet been sent to the press.

After having finished it, and finding nothing further to do, I remembered that I had been requested to write the history of my life. The Lord has given me grace and strength for this purpose beyond what I had expected, brought by this means much of his wonderful guidance and assistance again to mind, and has thereby frequently cheered and animated me, as I have formerly mentioned, so as to induce me to think that, as the Lord has hitherto done so much for me, and, notwithstanding my weakness and many deficiencies, has not excluded me from the number of his children and servants, he will still not forsake me in my old age, but blissfully and gloriously accomplish his gracious work in and through me. Amen.

I must still mention two things, the first of which served as an exercise and trial of my faith, and the second to strengthen it. The former happened to me at the beginning of 1764, when an unjust debtor deprived me of five hundred dollars ; by which I was so stripped of money that I was obliged even to make use of that which I had destined for my funeral expenses, especially as some of my benefactors had ceased their donations. But the Lord preserved me from giving ear to unbelief, and enabled me to praise, with Job, the name of the Lord. I thought that, if it were good for my children, the Lord could replace it in many other ways ; but if not, more than that sum might be lost, and yet I should be well satisfied : for I do not wish my children to be rich, but saved ; and He knows best whether an abundant or scanty support, or even disgraceful poverty, is the best for them ; since many a prodigal son would not come to himself and consider his ways unless, like the prodigal in the Gospel, he was first obliged to suffer want. With the Divine assistance I kept myself from unbelief, avarice, and the love of money, and therefore accepted nothing for many of my writings ; and of that which I did receive I gave nearly a fifth part ; from that which was sent me, the half ; and from my income, the tenth part, to the poor, who, in this manner, often received more than I did myself. And as I believed that

the little I retained I did so justly, and that I did not by any means attach myself to it ; and yet that I had now to lose so much I was grieved, because I feared lest, unknown to myself, I had cleaved to temporal things, or placed my confidence in men. But it occurred to me, to my comfort, that Job, in comparison with whom I was as a shadow and nothing, possessed his large property with perfect justice and without avarice, and had not said to gold, "Thou art my confidence," and yet was almost wholly ruined ; but was thereby the more exercised, tried, and purified in his faith. I trust, therefore, that the Lord will also cause this little trial to serve for my purification, that my heart may continue free from the love of earthly things, and cleave to him alone. He has also enabled me by his grace not to depend upon my benefactors, nor to be disturbed when they have not opened their hands to me as formerly : because I believed that the open hand of God was my capital and support, which has every source of supply at its command ; and therefore, when the liberality of an individual ceases, he can richly supply the deficiency from various other sources. And this I have frequently experienced, even during the present year.

The other circumstance that occurred towards the end of the past year, which served to strengthen my faith, was the following. A large sum of money had been presented to a pious person ; but it was under such peculiar circumstances that she did not think it was right for her to keep the money, and hence she wished to give it to me. I scrupled to take it, and urged her to retain it. But on her relating to me the whole history of the matter, and how she came into the possession of it, and that her conscience impelled her to give it away, I at length consented, on being urged to do so, to take it : but my resolution was, and is so still, to apply nothing of it to my own use, but to devote it to poor students or other necessitous persons, and for the extension of the kingdom of God. I had therefore now such a sum, of which I might impart liberally to others, as I had never thought I should have possessed in

my whole life, and I again clearly saw the fulfilment of the words, "God is able to make all grace abound towards you; that ye, always having all sufficiency in all things, may abound to every good work." (2 Cor. ix. 8.) And when I now consider how very wonderfully the person in question became possessed of this sum of money, and what was the occasion of my receiving it, I very visibly see the kind and liberal hand of God opened to me, and how the latter can take from the hands of ungodly men, and apply it wherever it may tend to his glory and the benefit of the poor. Hence it is my daily prayer that he would make me a very faithful and prudent steward of this treasure, that a real blessing may result from it to my own soul and those of others, both in time and eternity.

By means of this abundant and unexpected gift, the loss I have mentioned above might have been replaced. But as I have still scruples with regard to the application of it to my own purposes—even supposing these scruples unnecessary—I cannot do so, unless the Lord should convince me to the contrary, and set my conscience at liberty. If it be good for me he can replace my loss in another way, in which I can have no scruples, and can give my children in some other manner all that they require, if they seek first the kingdom of God. That, therefore, which I apply not to them, but to the poor and for the advancement of the cause of Christ, will assuredly not be prejudicial to them, but become a blessing to them: for that which is so applied is certainly a capital, which God regards as lent to him, and on which he will doubtless give abundant interest, so as to exceed even the capital itself. It is an old and true proverb, that "Giving does not impoverish." On the contrary, it enriches; for Christ says, "Give, and it shall be given unto you." Now, if much be given, the Lord gives much in return, and his giving makes rich, or at least satisfies, which is the greatest riches. The liberality of parents is also a large capital laid up for the children, of which we have many instances. In other respects I have never made a vow—since I do not consider it proper so to

do—to apply just so much always, and without exception, to pious purposes, but have frequently devoted something of that which I had destined for other things to my own use when I needed it. For in our charities we are acceptable in the sight of God, “according to that which a man hath, and not according to that he hath not.” (2 Cor. viii. 12.) I have often quoted these words to pious and very liberal friends, when I saw that they were giving beyond their ability, and thereby either incurred debts or other embarrassments. This the Lord does not desire, and something impure may easily mingle itself with such a line of conduct. But still, if many even exceed their ability, and it is done by them in faith and true charity, they ought not to be condemned ; and the Lord is able to help them through, so that they remain indebted to no one, nor are put to shame before the world. A pious and very generous nobleman in Switzerland received those who were obliged to flee from France on account of their religion, treated them most hospitably, and had his oxen and sheep slaughtered for them. He said to his servants, who remonstrated with him, “Give all away that remains. My God will give my children again what is needful for them.” And so it fell out. That noble family was afterwards one of the most highly-favoured in Germany, even as regards temporal things. Another pious nobleman in this neighbourhood did good to others, from a pure principle of charity, above his ability ; and hence at last, when he died, there was not so much as to provide him a decent funeral. But a friend who heard of it willingly furnished as much as was required, and the Lord has richly provided for his widow and his only daughter.

With reference to the present I received, of which I scrupled to apply any part to cover the loss I had sustained, because I believed that God would replace it in some other way, I am now able to state that in the following year this was done abundantly, and beyond all my expectation—the Lord having incited many of his children to active benevolence on my behalf ; so that my loss was

fully compensated, and I was even able to send my eldest son, who had bought an estate, a few hundred dollars. Thus the Lord crowned my faith in him, and did not suffer my hope to be put to shame. The liberal hand of God took the money from about thirty different sources, and in part from individuals whom I had never seen, and did not even know who and where they were. In particular, I was much cheered on receiving a piece of gold in a sealed letter, in which there was nothing written except "Isaiah, xliii. 1, 2;" on referring to which I was deeply impressed with the words, "Thou art mine!" so that I thought, "It is enough for me, if God says to me, 'Thou art mine!'"

I have already mentioned that I had written *Meditations on the Gospels*, which were at the same time to serve as a preparation for a happy departure out of this world. But the work had been left unfinished, not only because of outward hindrances, but also because I did not feel at liberty inwardly to send it to the press. However, I read these meditations every year to myself. I read them also in 1765, and I was particularly comforted by the first meditation, on the first Sunday in Advent, upon the words, "Behold, thy king cometh unto thee." I then thought that what had edified me might also prove beneficial to others, and I resolved to publish the work. I immediately found a person who made a fair copy, and wrote much myself, that it might also be printed after my decease. And thus I am again fully employed, since in this present year, (1766,) I continue to labour at it. I leave it entirely to the Lord of the harvest whether, and when, or in what manner, he will let it be made public.

At length the tract for Christian princes and rulers has been printed in Wernigerode, and came out at the last Easter fair. At the same time I published the life and last hours of the Rev. Mr. Küttemeyer's consort. She was sincerely devout, and a real pattern of a pious preacher's wife, as may be seen from her diary, from which I have made an extract. This journal has been read by many pious people with much edification, which confirms what I have formerly

observed, that such-like diaries are very useful and beneficial. In this memoir I have made several remarks with reference to those who refuse to hear of any changes or temptations in the souls of believers, and pretend to be themselves the subjects exclusively of joy. The experience of this dear friend was very different, and, like all other saints, she passed through many changes of joy and sorrow; even as Luther mentions in his preface to the Psalms, that David and other saints have experienced the same.

With reference to the above-mentioned tract addressed to pious princes and rulers, I have included in the preface a remarkable letter from a very pious officer, in which we find the great truth confirmed, that true godliness is profitable for all things, and therefore also for the military profession. In this letter he showed how persons in authority ought to see to it, that in all ranks, and consequently in the army also, there were men who feared God. He had heard, he says, that there were preachers in the present day who thought very meanly of true godliness and prayer, and tried to maintain that an unconverted preacher, who could not even pray properly for himself, could nevertheless discharge his duty as well as one who was truly converted and a faithful preacher. Hence he wrote to me in another letter, saying, "Good God, what times and judgments do we experience, that the faithful thus fail from amongst men! O let not thy seed thus diminish; let thy Spirit again descend and raise the dead! Kindle afresh the fire of thy love, especially in our native land, and send thy faithful labourers into thy harvest! Put a stop to the licentious doctrine, that one who is unconverted can preach the Gospel as well, and with as much utility, as thy faithful servants. Why didst thou not select thy disciples from the wise of this world, instead of from the number of those who were simple and sincere? By the latter thou hast done wonders, in order that thou mightest put to shame the wisdom of the world, and that faith, whose origin is divine, should accomplish it."

How can one who is himself blind, and regards himself

as converted, whilst he is only deceiving himself, do otherwise than leave his hearers in their self-deception, and confirm them in it, and regard those as converted who are not so? Besides, preaching is not all that is needed in the ministerial office; much more than this is required. A preacher ought to take heed to himself, and then to the whole flock. But an unconverted man does not even pay attention to himself—how, then, will he attend to the whole flock, and watch over them, as one that must give an account? He himself is still asleep; but a sleeping watchman is a contradiction in terms. Every Christian, and particularly one who is in the ministry, ought to be a good soldier of Jesus Christ, and a light in the Lord. But an unconverted preacher is not yet himself divinely enlightened, and hence is ignorant of the enemies of the soul: how, then, shall he strive against and overcome them? The ministerial office is called the Spirit's office; therefore, one who wishes to discharge its duties conscientiously must have the Spirit of God dwelling in him, that he may make him worthy of the office. With reference to this office it is especially requisite that a man be found faithful; but true fidelity is a fruit of conversion.

My eldest son having bought an estate, as already mentioned, everything went well the first year; but during the succeeding one he had many trials and sufferings to endure, which impelled him the more closely to God, and brought him to a right knowledge of himself; which I did not think I should have lived to see. It is true, that twenty years before, he was one of those who were awakened at the Latin school of the Orphan House, but he made little progress, and became listless and inattentive. The Lord, however, preserved him from gross sins. But now he acknowledges that to true religion and the soul's salvation something more belongs than a mere outward, decent walk and conversation, and his greatest care now is, that he may be assured of the mercy of God in Christ. The following are extracts from his letters:—"Trials teach me to attend to the word of God. How much I lament the time I spent in

reading merely moral and philosophical works ! I now find in the Bible alone as much divine power and wisdom, as it formerly appeared destitute of them. I have therefore often thanked God that he has caused me to pass through tribulation, and I would willingly endure ten times more to become conscious of his being a gracious Father to me. Had I this assurance, I should regard it as nothing if all the world scorned and persecuted me ; but when I feel myself destitute of the peace of God, it is as if I should perish in my misery." He then commends himself to my prayers, to which may the Lord grant grace and a favourable answer.

In my reply, after directing him to the Gospel and to Christ alone, I exhorted him patiently to endure. For, were he soon to get rid of his cross, he might probably not continue stedfast. The Saviour will best know when it is good for him to grant him his invaluable peace, and in due time to refresh his spirit with his grace ; and that, since he had now begun to seek the kingdom of God, God would not suffer him to want any good thing. Christ himself promises this, and therefore he will certainly experience the fulfilment of it.

I sent the copy of this letter to my youngest son, in order that he might be stimulated by the example of his brother to be more concerned for his soul, since he also experiences a variety of privations, but has not yet suffered himself to be brought to a salutary knowledge of himself as a sinner, although confessing that he has been guilty of some gross sins, by which he has caused himself much distress. But the evil of the heart, or inward corruption, must be first and principally acknowledged, otherwise there is no real thorough repentance and conversion. For when distress and suffering come upon a man, so that he is compelled to think of his former sins, he often perceives sin only in that which brought the evil upon him, without duly being conscious of the poisoned source from whence it proceeded. It is, therefore, a great blessing when God preserves any one from gross sins ; for if he is visited

with a variety of inward and outward afflictions, he may the more easily attain to the knowledge of the truth and be converted. His sufferings will also prevent him from easily becoming a prey to self-righteousness and foolish self-confidence.

Having been under much anxiety respecting my religious meetings, as already mentioned, and my memory becoming weaker, I finally resolved, in 1767, to give them up, since, towards the close, only a few students attended, and both Archdeacon Niemeyer and the Rev. Mr. Kütemeyer held similar meetings; to the latter of which I referred the students who still came to me. I would willingly have continued my efforts in this respect, however difficult they had become to me; but as Mr. Kütemeyer had commenced his meetings by my advice, and they were attended by many of the students, I could the more easily give up mine.

In this year also my tract, *The Pious and Godly Courtier*, was printed, and sent by me to several places. At the previous Michaelmas fair a pamphlet appeared, of which the Rev. Mr. Fritchler of Mühlhausen was the author, under the title of *Well-meant and Brotherly Encouragement to all sincerely Pious Teachers and Preachers*, in which he very successfully defended my publications against the attacks of Dr. Semler, and even placed my name along with his on the title-page; which alarmed me at first, but I afterwards thanked God on perusing the work. The learned journals in Jena also commended it. I kept quiet the whole time, and was unwilling to defend myself; but this aged servant of God has faithfully and effectually taken up the matter, and defended both me and the good cause.

I was this year attacked by a prevailing pulmonary complaint, which did not suffer me either to eat or sleep, and I was in want at the same time of the necessary outward attention. Hence several Christian friends sent me food, which accelerated my recovery. It was, however, painful to me to accept of this aid very long, and I ear-

nestly wished to be again with my friend Baron Von Bachoff. Just at that time he sent to me, to request me to be present at the marriage of his eldest daughter, to whom I had stood sponsor, and afterwards to remain with him ; but I could not resolve upon doing so, because I can still do something for the cause of Christ in this place. Were I merely to regard my life upon earth, and the care which the body requires, I should thankfully accept the invitation ; but as I look to the life to come, I will rather remain here in Hallé as long as it pleases God. He will doubtless provide for my bodily necessities.

The Lord has also faithfully heard prayer with respect to my eldest son, and has brought about an union for him with a lady distantly related to us, who also possesses the fear of God. It seemed at first as if everything was against him, and as if he would be utterly ruined. But when things were at the worst, and I was much distressed on his account, he wrote to me, that, confiding in God, and in the words, "A father's blessing builds the houses of the children," he had commenced the rebuilding of a long range of granaries, &c. on his estate, which the storm had destroyed ; had been enabled to roof it ; and meanwhile the Lord had sent him a helpmate. In this I visibly perceived the good hand of God, and heartily thanked him for not having put the confidence I had reposed in him to shame.

During the present year, (1768,) although I have had many trials, yet I have also experienced the help of God in a very glorious manner, having been much assisted in prayer, and received most encouraging answers.

The manager of the bookselling department of the Orphan House having suggested to me to propose to General Von Jeetze's lady to give a sum of money, in order that the price of my *House-book* might be reduced to one dollar, I wrote her a long letter, accompanied by heartfelt prayer, in which I admonished her to continue to be a faithful steward with her property, and to apply part of it to the advancement of the Lord's kingdom, as she had pre-

viously done in such a liberal manner. On this she sent a hundred dollars for the Lutheran Church in America, which is supplied with ministers from Hallé, and as much for the natives of Malabar, together with one hundred and thirty dollars for my *House-book*, as a first instalment. This permitted four hundred copies to be sold at a lower price, all of which were soon disposed of, by which means an abundant sowing of the good seed was accomplished. She further engaged to give a sum of money towards a volume of sermons which I was inclined to write. She also added—contrary to all expectation—a present for myself, which I required at that time, though unknown to her, to assist my youngest son in his necessity.

At the end of that year I received from the Duke of Mecklenburg an invitation to come to him, and end my days with him. This occasioned me at first much mental anxiety, but at length it became clear to me that it was not the will of God, and that my age and weakness would not admit of such a journey.

My youngest son being out of employ, and my mind being much occupied in thinking where I might place him, after consulting with others, and every attempt failing, I was much comforted by those words in Prov. xix. 21, "There are many devices in a man's heart; nevertheless, the counsel of the Lord that shall stand." Towards the end of the year 1769 my son came to Hallé, and I sent him for a while to his brother in Silesia.

In that year I published, at the request of several, the little Lutheran Catechism arranged as a prayer-book. In preparing it I perceptibly enjoyed the Divine assistance, and derived much comfort from it. It met with a ready sale, and is now being reprinted. The manager of the book trade at the Orphan House also requested me to write prayers on the first and second part of the *Golden Treasury*, which I began in January 1770, and finished in June of that year. In consequence of the great weakness I then experienced, I had requested the intercessions of several of the Lord's children, the effect of which I abundantly

experienced during the work. In 1771 the first part of my *House-book* was reprinted, and in 1772 the printing of the second part commenced.

The news of the severe judgment which befel S—— in C—— made a deep impression on me and others of his acquaintance. I took occasion from it to exhort myself and others always to continue little in our own eyes, and not to mind high things. It is a happy thing for me that my temptations have served to keep me humble. I might otherwise have become high-minded whilst reflecting on what I have written ; a feeling of which has sometimes occurred to me, and might have gained ground had not God restored me at the proper time. He often waits a long time when he sees his servants and children enter upon things which are too high for them, but at length he causes them to experience his chastisements, which preserve them from ruin, and in all respects must work for their good.

Thus far extends the history of his life as written by himself. At Hallé he enjoyed universal esteem and affection on account of his acknowledged, undissembled, and earnest piety. Even those whose principles varied very much from his own, on becoming more closely acquainted with him, were compelled to do justice to his conscientiousness and the purity of his sentiments and intentions. He was of an open and gentle character ; very compassionate, cordial, benevolent, and charitable. Although a variety of bodily infirmities, from which he had much to suffer from his youth up, often depressed his spirits, so that he easily became anxious, grieved, and perplexed, yet he did not suffer this to set bounds to his unwearied activity, and

soon felt again cheered and revived, particularly in company and by the pleasing converse with his faithful friends. During his long residence in Hallé, especially in his later years, he lived quietly and uniformly, although anything but solitary and reserved. He generally passed the morning and evening hours in writing and reading, when he had usually some student who lived in the neighbourhood at hand, to whom he dictated, or who read aloud to him. The afternoon he chiefly devoted to exercise in the open air, and to the society of his friends, some of whom often accompanied him during his walks. In company with them his conversation was instructive and entertaining, and his lips overflowed with that of which his heart was full. Generally speaking, he made it his duty to impart to every one something from the treasury of his lengthened spiritual experience, if he found any capability of receiving it. Of those who belonged to the Orphan House, he associated chiefly with Franké, Knapp, Junker, Freylinghausen, Rüdel, Weise, Bötticher, Rechenberg, Fabricius, and the elder Crusiers. He did not, however, limit his confidential intercourse to these alone, but he also stood in intimate connexion with like-minded clergymen both in Hallé and the neighbourhood, particularly with Sommer, Maier, Allendorf, and Küttemeyer, as well as with various individuals filling other offices, several of the townspeople, and some persons of rank residing there, amongst whom was the elder Count Von Wartensleben. Until his old age he was a real friend of the young, was glad to have them with him, conversed kindly and affectionately with them, gave them good advice, assisted them outwardly when he was able, and hence was beloved by them as a father.

During the two last years of his life, of which he has said nothing in his biography, he became increasingly sickly and weak, so that he seldom went out, and even at home could scarcely employ himself. But his mind was almost always cheerful and tranquil, as he often remarked to his friends who visited him ; and during his last illness,

which was only the result of increasing weakness and debility, his thoughts were continually directed to Him, to whose service and glory he had devoted his whole life. In the firm confidence of eternal felicity, and in joyful looking to Him, he gently fell asleep, on 15th June, 1774, having arrived at the advanced age of eighty-four years.

HYMN BY BOGATSKY.

GREAT Shepherd of the sheep,
No longer watch alone,
But wake thy servant out of sleep
And bid the night begone !

Expel by thy pure light
The clouds that intervene ;
Thy fellowship be my delight,
And make and keep me clean.

Let what would prove a snare
Allure me, Lord, to thee ;
And every hindrance, toil, and care,
Promote my purity.

O that I might forsake
Myself and all below ;
Thee for my blissful portion take,
And seek in grace to grow.

Quench in me every fire
That might disturb my peace ;
Let that alone delight inspire
Which does thy love increase.

O may my heart ascend
Unceasingly above ;
And if to earth again it tend,
Restore it by thy love !

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